Freedom of Religious Worship,

OR,

The Jubilee of Ordinances.

Now all set free from their long Bondage under the Carnall Lawes, Statutes, and Ordinances of Men.

Wherein is held forth,

That Worldly Governments (Parliamentary or Military) have nothing to doe in the Churches of Christ, neither ought to impose upon any, in any matters of Faith or Worship; and that the Churches have nothing to doe with the Governments of the world, but onely to submit to them, *Rom.* 13. 1. though in the hands of wicked men, and Unbeleevers.

Contrary to the Opinion of the Papists, Pralats, Erastians, and others: who confounding the Powers of the Church and Common-wealth (*which are distinct*) Forme an Ecclesiasticall Persecuting Magistracie, and a VVorldly Carnall Politique Ministery.

Oportet esse Hæreses, 1 Cor. 11. 19. *Hæretici exercent Ecclesiæ sapientiam. Tyranni patientiam.* Prosper.

Lactant. Iustit. lib. 5. cap. 20. *Religio cogi non debet, verbis potius quam verberibus res agenda est, ut sit voluntas. Nemo a nobis colit invitus, inutilis enim est Deo, qui devotione & fide caret.*

Defendenda religio est, non occidendo, nec movendo nos sævitia sed patientia. Non tormentis, sed hortamentis nos agimus. Si sanguine, si tormentis, religionem defendere velis, jam non defendere illa, sed violentiæ, nihil enim est tam voluntarium quam religio. Longe diversa sunt cruenta & pia, nec potest aut veritas cum vi, aut religio cum crudelitate conjungi.

Micha 4. 5.

All People will walke every one in the Name of his God, and we will walke in the Name of the Lord our God for ever and ever.

Joshua 24. 15.

And if it seem evill to you to serve the Lord, choose you this day whom ye will serve, whether the gods which your Fathers served, &c. but as for me and my house we will serve the Lord

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Printed in the Yeare since the Incarnation of our Lord God, Jesus Christ, blessed for ever, 1654.

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Freedome of Religious Worship,

OR

The Jubilee of Ordinances,

Now all set free from their long Bondage under the Pœnall Lawes, Statutes and Ordinances of Men, &c.

GReat and marvellous have been the workings of God in *England* (a Nation saved mightily by the Lord) such as deserve the highest prayses, admirations, and hallelujahs of Saints. Such a Scene of Providences hath been acted in the middest of these three Nations, *England, Scotland,* and *Ireland,* (as upon a high Theatre of Glory) as hath put all the World in an amaze, the fame whereof hath been transported into all Lands, so far as the Sea hath any waves; for both Sea and Land hath seen the dreadfull glory of the Lord, the wonders of God, the works of his right hand, such as have not been seen in the World, since *Jehovah* did wondrous works in the Land of *Ham,* and terrible things by the red Sea, when he brought his People out of the Egyptian bondage. By weak and contemptible instruments (the Parliament, the new Modell) God hath broken to peeces all the opposition of the mighty people at home and abroad (for all Nations round about have been (and yet may be) against *England*) and layd in the dust the pride of the terrible ones, discovered all their plots contrived with the greatest policy and secresie. Who would have thought *England* could have stood to this day, considering the variety of plots abroad, of divisions, contentions among our selves at home? yet now, scarce the least print of warre to be seen any where, such plenty and abundance every where, which is admirable. No Nation upon

Earth can compare with *England*, in which Christ hath so many Churches, his Palaces of delights, his Houses of State and Honour) for mercies, for Victories for privileges for providences; God hath gloriously arisen in dread and Majesty, most magnificently he hath been displaying the banners of his power and greatnesse; in his mighty contendings for us by Sea and Land, against Enemies of all sorts, professed, disguised. Can such a structure of glory as this is be layd in the dust? If God should cast it all downe, yet would he out of the dust and ashes of it erect one more glorious? should he destroy us (to whom he hath done so great things) yet would he out of our blood cause to spring up another generation more fitted to his great designes (even as out of the slaying the Witnesses, *Rev.* 11. shall spring up the greatest glory that ever the world saw.) But as yet, nothing hath been able to stay his Chariot Wheeles, or hinder him in this Circuit of his glory, which he is to goe on in to the ends of the Earth, rejoycing as a Gyant to run his race; and *Rome*, *France*, *Spaine*, and all Nations guilty of the blood of persecution, shall sooner or later feele this day of his power. The mountains (the powers of the Word) shall all melt before his glorious presence, and the neerer the comming of Christ is, the more shall the Earth tremble, and be as the Chaffe of the Mountaine before the Winde, and as a rowling thing before the Whirle-winde, *Isay* 17. 13. But the mountaine of the house of the Lord, shall be in the last dayes upon the top of the mountains. *Isay* 2. 2. and the neerer the Sunne of Righteousnesse approaches, the greater shall be the glory of holinesse upon the Saints and Churches. Let not us of this generation admire our attainments, but be humble; the glory of the next will shame us, and put it all downe, and in comparison of them we shall be but dwarfes.

What is yet in the wombe of Time (whether an *Esay* of persecution may not come forth) we know not; *Secret things belongs to God*. We can but speak of things as they are brought forth. The wisest men in these dayes have been non-pluss, the deepest Politicians confounded, not knowing what to think or say. We should be unbeleeving, and thinke too low of Christs designes in the world, if we imagine we are come up to the

Top

Top of the glory of them. We ſhould be unthankfull, if we ſhould not acknowledge with all prayſes, what God hath been doing in *England*, *Scotland*, *Ireland*, againſt the Anti-chriſtian, perſecuting State. It is no ordinary piece of buſineſſe that God hath been doing in *England*, but a matter of very rare importance, and which holds proportion with the great effuſion and expence of blood that hath been ſhed. But all comes ſhort of what Chriſt intends yet further to doe (and not one jot of any promiſe ſhall be left undone) in the world; for all that hath bin done in *England*, is nothing to what Chriſt hath to doe in the world, though he may make *England* his threſhing Inſtrument to threſh the Nations for their oppreſſions and perſecutions. For here firſt he hath begun to breake the Bow, and the ſpeare of warr; here he hath cruſhed the great Leviathan, and ſaved us from the Lyons mouth, from the hornes of the Unicornes, *Pſal.* 22. 21. and he will not ungirt his ſword from off him (let him chooſe Inſtruments, whom, and where he pleaſeth) till he hath taken full vengeance of all the bloody, perſecuting, oppreſſing powers of the world, Popiſh, Proteſtant, or Turkiſh.

We are now dividing the ſpoyle of thoſe Prayers long ſince put up, and which have ſeemed long to lye regiſtred in Heaven for many Ages. We may ſay, Chriſt hath given us not to the one halfe (as *Herod* offered his *Herodias*) of what we asked, but beyond all we put downe in our Petitions. And whatſoever it is that the Saints are now praying for at this day in order to Chriſts Kingdome, ſhall moſt certainely be accompliſhed, let it ſeem never ſo improbable, unpoſſible to worldly wiſe and rationall men. Onely let us not be miſtaken in the time of Chriſts great deſignes in the world, and the nature of them, calling thoſe times the Kingdome of Chriſt, which are ſcarce worthy to be called glympſes of that glory. For this worke in *England* may be compared to ſome Pictures that have a double Face; looke upon one ſide of them, and that repreſents the Face of a beautifull Virgin; one the other ſide, an ugly Owle: So look on the one ſide of this worke, the Face of Providences is very glorious and beautifull; on the other ſide may be ſeen ſuch abundance of ſelfe Intereſt, ſelfe-Advancement, as

ſeems

ſeems to deforme all the glory and luſter of Providences.

Our worke now, is to be praying for paſt providences, to ſubmit to preſent Governments, to prepare for future Tryalls, which yet may attach us.

Let us look back, and compare our prayings, contendings theſe fifteen yeares laſt paſt, with the ſeries of providences, and though God hath gone on in many ſtrange and various methods of divine actings (ſuch as none can trace him in, and which have puzled the beſt men) yet we ſhall finde a ſweet harmony and agreement between our Prayers and Gods providences. VVhat ſtrange changes have we ſeen within the compaſſe of one yeare, and all without a drop of blood ſpilt) ſuch as carnall reaſon hath given up all for loſt? and yet in them all, we ſee the pillar of fire, and pillar of cloud (which hath gone along with our Parliaments and Armies all this while, when weakeſt and loweſt) ſtill appearing, going before us, and conducting us; and in every change untill now, Anti-Chriſts power hath been on the loſing hand. The great Parliament pulled downe the higheſt turrets of *Babylon* in this Nation, whoſe foundations were very antient, whoſe ſtructures were compacted with the greateſt power, policy, learning, pretences to Religion that the wit of man could deviſe. The laſt Parliament alſo (though looked on as an abortive) ſtrucke downe one of her higheſt pinacles, *viz. Marriages by the Clergy*; a meere *Popiſh* device, not having the leaſt warrant in Scripture, being onely a civill thing, not Religious, *Ruth*, 4, 9. (and ſo belonging onely to the Magiſtrates Office) which yet the *Pope* (the head of *Babylon*, who confounds all things Civill and Religious) hath groſſely made to be an Eccleſiaſticall buſineſſe, and ſo Baptized it with the name of one of his *Seven Sacraments*. And probable it is, ſucceeding Parliaments may ſtill pluck ſome Feather or other out of the VVhores power and pompe, untill they leave her bare and naked. In the ſame methods and degrees that her riſings were (for that Beaſt roſe out of the Earth, *Rev.* 13. out of earthly, temporall, magiſtraticall power) ſhall her fallings be, but more violent and quicke. Every Age will diſcover ſomewhat new of her whoredomes, and it may be the holy Ghoſt in the number *666. Rev.* 13. 18. doth point at the yeare

yeare 1666. wherein ſome notable and clearre diſcovery of her falſe worſhips (of the marke and name of the Beaſt) may be made, than ever was before, and then many things may appear to be of her, which now we little think to be ſo, but goe for currant worſhip. Let who will put their ſhoulder under (as ſome, even godly men, in every Age have done) to keep up ſome piece of Anti-Chriſt, yet every ſticke of the glory and order of her ſtately Throne ſhall tumble down, and not a ſtone left upon a ſtone of all that faire and admired Edifice. VVhat a terrible hot Viall already hath been powring out (and ſo long as the Vialls are powring out, nothing will be, but ſtrange confuſions and alterations in the world, untill the ſeventh Viall, which ſhall be the comming and appearing of Chriſt) upon Eccleſiaſticall Revennues as Biſhops, Deane and Chapters Lands, Tythes, &c. alſo upon Kingly and Magiſtraticall power, ſo farre as any way ſubſervient to the Clergicall pontificall power, which *Bullinger* rankes under the ſixth viall powred out upon the River *Enphrates*, Rev. 16. *Quia Enphrates Babylonem muniebat, commoditates afferebat. Significatur ergo hic per Euphratem opes, munitiones, commoditates, & vectigalia (quæ ſacra vocant) Romanæ Eccleſiæ.* But a late worthy Author (who hath made a holy and humble Eſſay upon the Expoſition of the ſeven Vialls, in a Booke Intituled, *Generation-worke*) more truely ſhews the force of that viall to light upon the great and vaſt *Turkiſh Empire*. However thoſe things may not yet be ſo clear, yet certain it is, the powring out of the vialls will produce ſuch ſtrange, and unexpected effects, ſuch a ſhaking of all the Intereſts of men, as will much trouble many great pretenders to Chriſts Day, ſuch as the *Scribes and Phariſees* were, who ſeemed with greateſt earneſtneſſe to long for the comming of the Meſſias in the Fleſh, of whom they were the greateſt oppoſers.

God hath now extraordinarily rayſed up a Government, in which is fully ſummed up and comprehended (as may be ſeen in the modell it ſelfe) all the old principles of Liberty and propriety (in oppoſition to Tyranny, Prælacy, and perſecution) that we have been ſo long contending for in blood. Nothing is left out of thoſe Intereſts that are ſo deare to us. But the firſt Borne of them all, and that which Crownes all the reſt, is

Liber-

Liberty of Conscience (now a Fundamentall of Government) *in the things of Gods Worship*, all pœnall Lawes, Statutes, and Ordinances being made null and voyd, and so all persecution for differences in Religion (the rock upon which so many Monarchies have been Ship-wrackt) wholly taken away, and removed. What more can be desired in any Government? if blind zealots, fawning and persecuting spirits doe not supplant it, by engaging afresh the powers to impose in matters of Religious concernments. Its blessed to see powers inviting, and exhorting people to attend Ordinances publique and private, (as in the late sweet Declaration, *March* 20. 1653. and as it is prophesied it shall be in the last dayes, *Micha* 4. 2.) but force and compell, they cannot, without offering a sacrilegious violence to holy things.

And how can any, not somewhat Popishly and Prælatically affected, be discontented at a Government, so every way tender, and that affords its shadow of protection equally to all living in subjection to its Civill Lawes. Needs must it be the spirit of *Pharaoh* (pursuing escaped *Israel*) some of the old malignant Prælaticall designers, (seeking by new plots to bring us back to the old house of bondage under Tyranny, Prælacy, and persecution) who conspire against, and labour to corrupt the principles of such a Government.

Let us look about us to other Nations, groaning under heavy persecutions; or look back upon our own condition under the late Prælates, and how should all the hearts and soules of the Saints, all the Churches of Christ, ring with prayses to Jehovah, to enjoy such a liberty of worship in *England*, to see such a day of Jubilee to all Ordinances of God, now all redeemed from the Lawes and Ordinances of men, under which they have these many hundred years prophesied, as it were in sackcloth, and been as the vessels of the Sanctuary in *Babylon*?

Two things have made some (especially of the Clergicall stamp) so much formerly to cry up Regall Power, *viz.* The more effectuall suppression of Hæresies; and the advance of the Carnall Power and Interest of the Clergy, who in all Nations almost have such powerfull influences upon the soules and consciences of men, that they Rule all, Church and Common-

wealth,

wealth, soules and bodies of men, and whatsoever state (for those deep students of *Machiavill*, by their correspondencies, easily pry into the humors, constitutions, Interests, tempers, inclinations of all Civil Governments) doth not comply with their politique and worldly interests, they pronounce dreadfull excommunications against them, or send forth some Ravaliac with the Popes benediction to stab, or plot some Gunpowder treason, or execute some Irish Massacre for the propagation of the Catholique Cause, or suggest some *Scottish* Invasion in behalfe of Kirke and Covsnant.

Toleration is indeed much cryed out against by rigid spirits, who would have every mans conscience brought to their statelaw, whereas they themselves can easily conforme to any Religion the State is of, and be for a Masse-book to day, and a Common-Prayer-book to morrow, and a Directory the third day, &c. like *Paulet*, Marquesse of *Winchester*, who served King *Henry* the eight, *Edward* the sixth, Queene *Mary*, and Queene *Elizabeth*, and was of the Religion of them all; and being asked, how he could stand in so many changes, answered, *Ortus sum ex Salice, non ex Quercu*, I am made of a Willow not of an Oake. A godly man will be most rigide against his owne personall errors and evils, the wickednesses of his owne heart, which he will be daily persecuting to Death, by the constant renewed actings of repentance, and Faith in the blood and merits of Christ; but he carries such a spirit of gentlenesse and meeknesse towards all others, (therein resembling Christ) that he seeks to reduce those that are out of the way of Truth, by holy instruction pure and heaven'ly conversation onely, no rule he finds to vex, molest, fyne, imprison others for any dissent whatsoever, from the Christian Faith; yea, though it amount to the rejection of Christ, or the blasphemy against the holy Ghost. If men would but look upon Toleration (as it is opposed to persecution) in the glasse of Scripture, it would appeare no such ugly thing as men have imagined but to be most consistent with all the rules of Government both in the Church and in the World.

Let any Christian sober mynded man weigh and ponder these Coefiderations.

1. Such as pretend to a coercive power in matters of Religious worship, what would they compell men unto? It must be either to false worship, as *Turkes, Papists, Prelats, &c.* doe; or to true worship. They ought not to false worship; they cannot to true; for God will have none, but such as worship him in Spirit and Truth, *John* 4. Such enforcers to worship must be godly men or wicked. For one godly man to impose upon another, is great pride, is against love and forbearance. For a godly man to impose upon a wicked man, is unchristian. For a wicked man to impose upon a godly man, is Tyrannicall. Men may pretend the good of others, so the Idolatrous Heathens did pretend the good of Christians, in forcing them to worship their Idols. *Lactantius*, lib. 5. cap. 20. answers, *Illi in persequendis nobis fingunt se nobis consulere, nos ad bonam mentem velle revocare, non est beneficium quod ingeritur recusantibus.* Forced Religion is no Religion. Christ cares not for multitude of seeming worshippers, but for sincere worshippers, though few, but two or three, *Mat.* 18. His worshippers must not be compelled by Lawes, but by Love. Againe, who are they that Magistrates should compell? It must be either those of the Church, or those of the world. Those of the Church need not be compelled; those of the world ought not to be compelled to Prayer, Baptisme, Sabbath, &c. Christ abominates hypocrites of all others, and will men force such to holy things, whose incense is abomination? Compulsion makes a world of hypocrites; Liberty discovers them. Pœnall Lawes may keep up a hypocriticall uniformity; but they will never change mens hearts: Hypocrites will still be Hypocrites, and Saints will be Saints still.

2. No Basis of worldly Government can be more honourably, rationally, justly, firmely, safely layd, than upon *Liberty of Conscience.* Where that is taken in as a fundamentall, hardly can ever that Government miscarry, or prove tyrannicall. The common Opinion of the world is, *Suffer toleration, and Government cannot stand*; Just so the Jews, *Suffer this man, Christ, and the Romans will come and take away our Nation.* That very course they thought to save their Nation by, they lost it. So forcing all to one and the same Religion to Polititians seems safest,

safest, but it hath been the breake-neck of the strongest Governments. All Governments are alike lawfull, by Gods Word; but that Government is most complying with the Word of God, and so of the best and strongest constitution, that is least forcing, or persecuting, and which yeelds the most universall influence of Justice, and protection to the persons, estates, liberties of all men, who keep within the bounds of Civill Peace, and Order. The more forcing any Government is, the lesse Christian it is. No Religion is dangerous to a State, but that which forceth. The *Amorites*, who were Heathen, suffered *Abraham* (one of a different Religion from them) to dwell peaceably in their Country, *Gen.* 14. 13. The wise and Potent States of *Holland* ..... by long experience, have found no danger, but much increase of wealth and Trade, to accrue by the permission of all Religions. The Jews, that were once the most Persecuting Nation, are now become as vagabonds in all Nations. The Religion which the Gospel teaches, is consistent with all kinds and formes of Governments whatsoever; for it prætends to no outward force and compulsion, but principles men to render due subjection to all higher powers.

3. Idolatry, false-Worship, Hæresie, doth not deprive men of their common Birth-right to the priviledges of the world. God hath given the Earth to the children of men, *Psal.* 115. 16. to wicked men, to unbeleevers, and false worshippers, and a right they have (a civill right, though not a covenant-right) unto the good things of it (as well as the godly) of which nothing can dispossesse any of them, but onely such acts as are against the light of nature, as disobedience to Parents, murther, buggery; or such as are destructive to the good of humane Society, as Thefts, Adulteries, Rapes, Felonies Burglaries, Oppressions; or such as strike at the order and peace of civil Governments, as Treason, Sedition, Rebellion. The Jews indeed had a Law to cut off Blasphemers, false worshippers, (and yet that nation was most addicted to Idolatry, but such commands doe reach the Nations of the Gentiles, no more then those commands of making no league with the Nations, *Deut.* 7. 3. *Judges* 2. 2. for the Gentile-Nations may make warr or peace with any Nation, according as their Nationall and common In-

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tereſts doe moſt require. Neither may one Nation of the Gentiles make warre againſt another Nation upon the account of Religion ſolely. What was the iſſue of the Popes holy warrs againſt the *Turke?* of the *Spaniſh* Armado ſent to reduce *England* to the obedience of the See of *Rome?* of the Biſhops war to ſet up the *Common Prayer-Booke* in *Scotland?* of the *Scots* warr againſt *England*, to ſet up their Covenant-reformation and ſuppreſſe Sectaries, Schiſmatiques, Heretiques. How ſharply did God rebuke thoſe high pretenders (the *Scots*) and break their Bow in the day of Battell, even to aſtoniſhment.

4. It is not in the power of any man to convince another mans Conſcience. One mans Conſcience is for a ſeventh dayes Sabbath, (which was conſtantly obſerved by the Church at *Ieruſalem*, forty years after the Death of Chriſt, even till the deſtruction of that City; for the Jews converted, and unconverted at *Ieruſalem*, obſerved all one Sabbath.) Another mans Conſcience is for a firſt dayes Sabbath (which they call, *The Lords Day*, becauſe of Chriſts Reſurrection upon that day; whereas there is not the leaſt command in Scripture (which holds out onely one Sabbath under Old and New Teſtament) to keep a Sabbath with any reſpect to Chriſts Reſurrection more than to his Crucifixion and Aſcenſion; and from this miſtake, came up the old Eaſter-ſuperſtition.) One mans conſcience is for Baptizing the Children of a whole Pariſh, and Nation; another mans, of Beleevers children onely: Another mans, of confeſſing Beleevers onely, who makes out their being in the Covenant of Grace by a work of grace upon their hearts, and ſo profeſſing Repentance towards God and Faith towards our Lord Jeſus Chriſt. Yet all theſe are Brethren, agreeing in the ſame ſaving principles of the Goſpel, *the Father, the Sonne, and the holy Ghoſt, Sacraments, Faith, Repentance, Juſtification, Reſurrection of the body &c.* Againe, one is a *Mahometane*, another a *Iew*, another a *Papiſt* (who all agree in perſecution;) one denyes Chriſt to be true God, another to be true man (affirming his very fleſh, once Crucified, to be upon a thouſand Altars at once) whereas no Faith is ſaving and ſanctifying, but that that eyes Chriſt as God-Man, the Eternall Sonne of God, yet borne of the Virgin *Mary*, which Faith to worke in any, none

none can challenge power, no more then to command the Seas, and the Wind, for the ſpirit blowes where he liſteth, and works this wonderfull beliefe where he pleaſeth. As for the common Faith of thoſe things, its thinking onely, not beleeving; fancy, not Faith; and the ſame perſons that talke of Chriſt, would beleeve *Mahomet* as much, had they been educated under his wicked Ceremonies. For what, alas, is moſt of the Religion of the world, but Force, Cuſtome, and Education? Some againe blaſphemouſly, queſtion whether Scripture be the Word of God (though miſerable deluded ſoules they are, that cannot ſee the tranſcendent glory that ſhines in holy Scripture (the power of God, and the wiſedome of God to our ſalvation) above all the writings of men whatſoever, which are no more worthy to be compared to Scripture, then a Glow-worme is to the Sunne) but who (notwithſtanding the infinite Truth, and excellency of it) can perſwade a mans Conſcience, and make him ſubſcribe to the truth of it, which Faith onely acknowledgeth, and is belonging onely to the ſoveraignty of Chriſt to worke. Now to perſecute, kill and ſlay ſuch unbeleevers (who are reſerved to blackneſſe of darkneſſe, without repentance) what rule of Chriſt for it?

5. Whatſoever threatens force and violence, is not of the Lambe, but an appurtenance of the Beaſt and the Dragon. Chriſts Commiſſion is, *Goe and Teach*; Anti-chriſts, *Goe and Force*. Chriſts Embaſſadors are not ſent out with Whips and Pillories, Rackes, Fynes, and Impriſonment, &c. fitter all for the Religion of *Mahomet*, and the *Pope*, than the ſweet Doctrine of *Chriſt*, who will have no forced worſhippers, no impoſed Ordinances. The weapons of the Goſpel, are wooings, beſeechings, intreaties to accept of *Chriſt*, and to be reconciled, and they are mighty, through God, to pull downe ſtrong holds of blaſphemy and unbeleefe. But never did *Chriſt* or the *Apoſtles* incenſe and provoke Magiſtrates againſt any ſort of rejecters of their bleſſed Doctrine.

6. Forcing men againſt their conſciences, what dolefull effects hath it brought forth, as we may ſee in *Francis Spira*, (who after his recantation, and ſubſcription, for a long time together, endured a very Tophet in his conſcience, and was a pi-

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picture of one in hell) and in Dr. *Knans* (whom *Luther* mentioneth) who miſerably cryed out, that he had denyed *Chriſt*, and ſaw him pleading with the Father againſt him (though that was a moſt Satannicall deluſion, contradictory to the Goſpel, miſrepreſenting *Chriſt*, whoſe proper office, and onely buſineſſe in Heaven, is to be a Mediator and Advocate to pleade the cauſe of poore guilty ſinners with the Father) and ſo at laſt, after many lamentable and dreadfull out-cryes *that he was damned*, he became his own Executioner. *Cranmer* alſo was forced to ſubſcribe, but the Lord was merciſull to him, and recovered him, ſo as he witneſſed to the Truth with his blood, making that hand firſt feele the fire, that had ſo unworthily ſubſcribed. Many more examples of that kinde there are, of men who through feare have gone againſt the light of conſcience, which if it once be ſet on fire, no fiery furnace, no rackes, torments in the world like it; nothing but the infinite ſatisfying blood of *Chriſt* dropt on it, can queneh and put out that fire.

7. How unſuitable to the holy and ſpirituall method of the Goſpel, are Fynes, Baniſhments, Beatings, Impriſonments, &c. Thoſe uſually harden men, procure credit and authority to their Hæreticall Doctrines, and multiply Diſciples and Followers to their perſecuted Opinions, make them more obſtinate, rather then convince them, which is the deſigne of the Goſpel. Perſecution doth but rayſe and heighten ſturdy and generous ſperits, as King *James* wiſely obſerves in his Book to the Prince. To perſecute error, is to put the livery of Truth upon it. The Bonds of *Paul* were as famous as his Preaching. As much of the glory of Truth hath ſhined out of Priſons, as out of Pulpits; people are apt to inquire after, and examine what they heare others ſuffer for, which elſe they would be regardleſſe of. Its Satans policy to rayſe up perſecution, even againſt Error, that ſo he may ſpread it, and bring it into requeſt. Never did perſecution extinguiſh any Error, for it is no way of the Goſpel. The Goſpel teaches to conſume Hereſies by the fire of the Word, not to make Lawes, *De comburendis Hæreticis*, as the Pope doth. The Goſpel will not have mens lives, eſtates, liberties, expoſed to ruine, becauſe of mens unbeleeſe, or diſobedience to thoſe wayes of worſhip it enjoyneth. The Goſpels

worke,

worke, is not to meddle with men money, and coffers, (in caſe of non-ſubmiſſion to its bleſſed Ordinances) but to deale with mens minds and conſciences, ſweetly to inſinuate, perſwade, allure mens hearts. The Goſpel doth not ſet up any Inquiſition-houſe, ſtockes, Pillories, for deſpiſing its commands, but as it offers *Chriſt* freely upon the eaſieſt, reaſonableſt termes to all poore ſinners, ſo it denounceth the hotteſt wrath to all rejecters of *Chriſt*, or unbeleevers, (that trample his blood and merits under their feet) the blackeſt doome to all that worſhip the Beaſt and his Image, warning men upon paine of eternall damnation, of being caſt into the lake of fire for ever, 2 *Theſ.* 1. 8. 9. *Rev.* 19. 20. The very duſt of the feet of the poore deſpiſed Apoſtles, ſhaken off againſt *Chriſt* rejecters, *Mat.* 10. 14. was more terrible then all the tortures of the Helliſh Inquiſition-houſe, which the Saints and Martyrs of Jeſus have glorioufly triumphed over, through Faith, and the hope of glory in them.

8. *Liberty of Conſcience*, is the moſt Goſpel-expedient for uniting of Saints, a thing ſo deſireable to all the godly. Experience ſhewes the ſad and dolefull diviſions which uniformity hath bred. All the learned Treatiſes, ſubtile Arguments that have been writ *pro* and *con*, about Epiſcopacy, Ceremonies, Common-Prayer-Booke, Parochiall and Nationall Churches, Ordination, &c. could never convince either party to this day. What heart-burnings, animoſities, ſeditions in inferiors? what pride, diſdaine, contempt, undervaluing in ſuperiors, and others of the State way did ſuch Pœnall enforcements to uniformity beget and nouriſh? How did the Epiſcopall man in his time, ſleight the Presbyterian; and the Presbyterian the Independent? How bitter was one way againſt another, Brethren contending againſt Brethren (and that oft for very punctilio's) and ſo inſulting, domineering one over another, labouring one to overturne another, as each had the favour of the Civill Sword. Now all may be brought at leaſt to put on more amiableneſſe and ſweetneſſe to each other, if not to a neerer cloze.

9. What Law or Statute had the Doctrine and Baptiſme of *John Baptiſt*, and *Chriſt*, (which was accounted but a Sect by the

the *Scribes and Phariſees*, as pure worſhip is now accounted by the world) all the time of the Apoſtles and Primitive *Churches*? If *Chriſt* had ſo liked of humane Lawes, he could have cauſed his commands to have been entered and recorded in all the ſtatute-books of Kings and Princes, but that had been a diſparagement to the high authority of the ſupreame Law-giver. *Mahomets*, the *Popes Doctrine*, need theſe poore ſhifts. Superſtition, Tradition, will-worſhip, needs Laws to preſerve their eſteeme in the world; not the commands of *Chriſt* which are powerfull and mighty of themſelves, 2 *Cor.* 10. 4. 5. *Valet vi ſuâ Evangelium.* The ſubject of humane Lawes is onely matters of wrong and wicked lewdneſſe. *Acts* 18. 14. Laws of Princes may ſtate all matters of *meum & tuum*, and declare what Treaſon, what Rape, what Burglary, what Felony is, &c. not what Hęreſies, what Schiſmes, what True and falſe worſhip; what one thinks is Hæreſie, another thinks is Truth, *Acts* 24. 14 What one Age condemnes as Hæreſie, another we ſee cryes up for Truth. Grant it be a Truth, or a true Ordinance that is by Law impoſed, (though I know none ever was) yet ſuch impoſition makes it look like an Ordinance of Anti-Chriſt. If it be an Error, Hæreſie, the Law puniſhes, ſuch puniſhments make onely Martyrs for Satan to boaſt of. Never were Lawes made about Religion, but they occaſioned Perſecution at one time or other; and made the powers daſh againſt the *Church* to their owne ruine, as we may ſee in Queen *Elizabeths* Laws, which enſnared the beſt Saints; others can conforme to any Religion.

10. Impoſing upon, and compelling others, muſt preſuppoſe a ſpirit of Infallibility, ſuch as was in the Apoſtles, *Acts* 15. 28. but that none (at leaſt) pretends unto but the Pope, and the Quakers. Councells, Churches, &c. have all erred to this day. The Scripture is an abſolute, perfect, infallible rule in all points concerning Faith and worſhip; but no man is abſolutely infallible in his interpretation of every Text of Scripture *For we know but in part, and Propheſie in part*, 1 Cor. 13. Men that have been moſt confident in confuting other mens Errors, have oft committed greater than they have confuted. Humble Saints, finde ſo much darkeneſſe and weakeneſſe in themſelves,

ſelves, that they dare not be ſo confident and bold in impoſing upon others. They are proud ſpirits, that dare ſo Lord it and uſurpe Dominion over the Faith of others. And it is to be obſerved, that ſuch rigide ſevere impoſers upon others, have been the men guilty of the greateſt diſobedience and diſloyalty to Civill Powers. So the *Jews*, a ſevere zealous People in their Traditions, but moſt refractory and treacherous to Governments, as to the *Babylonians* and *Romans* who conquered them. There might be added inſtances in Papiſts and Prælates, &c.

11. What blood, confuſions, ſtriſes and contentions, hath compulſion brought forth? All warrs, tumults, almoſt every where, have ariſen from this ſpirit of violence and compulſion. Hence the *Papiſt* perſecutes the *Proteſtant*, and the *Proteſtant* the *Papiſt*. Hence the *Turkes* oppoſeth the *Chriſtian*, the *Chriſtian* the *Turke*. The un-Chriſtian *Ruſſian*, forceth his captive *Turke*; and the barbarous *Spaniard* the poore *Indian* to their Baptiſme with the ſword point at their breſt. What ſavage inhumanity doe men cloathe Chriſtian Religion withall, and make *Turkes* and *Indians* loathe it? Hence Husbands oft unnaturally aſſiſt Wives; Parents Children; Maſters ſervants, for differences and diſſents in Religion meerly, contrary to that 1 *Cor.* 7. where the Apoſtle commands, *the beleeving Huſband to love and tender the unbeleeving Wife. and the beleeving Wife to obey the unbeleeving Huſband. Chriſts* Goſpel is not a Goſpel of compulſion, cruelty, but of peace and love; Therefore beleeving Husbands, Parents, Maſters, are no way to force any relations under them; but with all meekneſſe and gentleneſſe to exhort and inſtruct, and to doe to others, as they would have others doe to them. Where force and compulſion rules, all the reaſonableneſſe of mens ſervices is loſt, *Rom.* 12. 1. *So as they offer the Sacrifice of Fooles*, Prov. 5. 1.

12. Whatſoever hath had but any tendeney to force and perſecution, or putting any yokes upon the Saints necks in theſe times, though never ſo ſpeciouſly guilded over with the name of *Church*, *unity*, *uniformity*, *&c.* how wonderfully hath God appeared againſt it? The *Covenant*. (a meer brat of polisy, though at firſt framed by godly *Preſbyterians*, and *Independants*)

the Assembly of Divines the Kirke of *Scotland*, in what strange wayes and methods have they been all crushed and blasted?

13. Christ was meek and gentle, *Mat.* 11. 29 he professeth, *he came to save mens lives not to destroy them*; *He would not consume with fire from Heaven (as the Disciples would have had him) those that offered him the greatest indignity.* Luke 9 53. 54. 55. 56. *He was zealous, and whipt the buyers and sellers out of the Temple the house of Prayer and Ordinances*, John 2 14. but Anti-Christ whips them into the Temple, force them to Ordinances with Fynes, &c *Christs* Disciples are *Sheep and Lambs*. Mat. 10 16. they will not fly upon wolves, as all Heretiques, Blasphemers, seducers, prophane wretches are but will fly from them, turn away, and withdraw from them. The marke of *Christs Sheep* is *to suffer persecution*, not to persecute. Its the nature of Wolves to teare and rent the poor Lambs of *Christ*, which are but very few, and inconsiderable in the world, in comparison of the multitude of hypocrites, false professors, carnall profane Christians. Alas there is little Religion among much profession, little gold among much oare. Consider but the poore, ordinary sleighty, dead, formall, lazy, fruitlesse customary hearing and praying that reignes among professors; how few are the same in secret in their closets between God and their own soules, that they appeare to be in publique before others? how few have the reall experience of those things in their own hearts, which they Preach and hold forth to others? Many spirituall talkers there are, few spirituall walkers. Few, few will be found to be Saints one day *Christs* Flocke is but a little little one.

The Objections that rise up against this *Freedome of Religious Worship*, and not imposing any of Gods Ordinances by Fynes, &c. may be such as these.

Object. 1. *Then Blasphemers, Atheists, Idolaters must be all suffered.*

Sol 1. The Scribes and Pharisees high Priests, were wilfull Blasphemers, called *Christ Baalzebub*, many of whom committed the highest blasphemy, the sinne against the holy Ghost, which shall never be forgiven, *Mat.* 12. 31. Yet *Christ* would

not

not have them cut off by the Magiſtrates Sword, which he might have had done if he pleaſed.

2. Its probable, Laws for blaſphemy would be made uſe of againſt the moſt pretious Saints, as the Scribes and Phariſees (a people of a high and ſtrict profeſſion) made uſe of their Law of the Sabbath, and of Blaſphemy againſt Chriſt, *John* 5. 18. and indeed, it was neceſſary ſuch a Law ſhould be among the Jews; how elſe ſhould Chriſt have dyed for our Redemption, who ſuffered onely as a blaſphemer, *Mat.* 26 65. *Marke* 2. 7. *John* 19 7. & 10. 33. the Jews miſtaking both the Law and the Perſon condemned that Holy and Juſt One; but all ſuch Jewiſh Pœnall Laws about blaſphemy, expired with the Death of *Chriſt*, though the Jews ſtill preſſed thoſe Laws againſt the Apoſtles, *Acts* 6. 11. 13. When the *Iezebell* of *Rome* (who pretends great zeale againſt blaſphemy, but intends perſecution of Saints) makes Laws for puniſhing blaſphemy (which is her proper name, *Rev.* 13. 1.) *Naboth* ſhall be ſure to goe to it, and his Vineyard to be forfeited, 1 *Kings* 21. 10. Better it is to let many tares of Error and Blaſphemy to grow up and to ſuffer many Hæretiques and Blaſphemers to live in the world, than to have the leaſt head or eare of Truth touched or to contract the guilt of the blood of the meaneſt Saint, *Mat.* 13. 29. How much Wheate hath been plucked up in ſtead of Tares by the zealous blind world?

3. Blaſphemy, in that groſſe ſence it is commonly taken in, curſing, reviling Chriſt, as *Iulian* the Apoſtate, the Scribes and Phariſees did, is hardly to be found in a whole Country. At how ſmall game will Satan play, ſo he may have any finger in perſecution?

4. If all Idolaters Blaſphemers, Atheiſts muſt be cut off, the moſt of the world would ſuffer; nay even the moſt of thoſe we commonly call Chriſtians. For all covetous perſons are as groſſe Idolaters before God as any others. *Epheſ* 5. 5. *Col.* 3 5. Falſe worſhippers are Idolaters; ſo are the *Papiſts* that worſhip the Breaden god, Images, Saints, Angels 1 *John* 5 21. &c. Alas what are the moſt in Townes and Pariſhes but Blaſphemers. Every unbeleever is a Blaſphemer, 1 *John* 5: 10. *Acts* 13. 45. Every oppreſſor, perſecutor, is a Blaſphemer, *Iam.* 2. 6. 7.

Isay 52. 5. False worshippers are Blasphemers, *Isay* 65. 7. great Blasphemers, *Rev.* 16. 9. 11. 21. As for Atheists, they swarme up and downe in every street, poore soules, to be wept over, that are without hope, without God, without Christ, *Ephe.* 2. 12. Men may easily professe a forced state way of Religion (which is most of the Religion of the world every where) and yet be the most vile, desperate Blasphemers, Atheists, Idolaters, that can be, scorning and rejecting Christ, and his righteousnesse, and trampling the saving sanctifying blood under their feet. The blasphemies, Atheismes, Idolatries of the Times, should be mourned for with teares of blood. The horrid blasphemy of the *Quakers* (which strikes at the Fundamentalls of Religion, the Scripture, the Flesh of Christ, the righteousnesse of Christ, the Ordinances of Christ) should be dealt with as the Iews blasphemy against Christ, refelled with the Word of Truth. Their disturbing of publique Congregations, during the time of their worship, may be punished with Fynes and Imprisonments. Their impudent going naked, deserves publique whipping; but that beast like, unnaturall practice followes from their conceited *perfection*, the great Idol of that profession; if they are *perfect* as *Adam*, they may goe naked as *Adam* did in that state, and throw away their clothes, as they doe Ordinances: Clothes were given us for a covering of our nakednesse; the fruit of sinne which the dayly putting on of our Clothes mindes us of. As therefore we ought not to goe naked, so neither be proud of our Apparell. The damnable Doctrines that are up in the world (and we must expect more of them, to darken and oppresse rising Truths) should be bitterly lamented before the Lord in secret, and witnessed against by the word of Righteousnesse, by the light of a holy and pure conversation.

Object. 2. *This latitude of Liberty will set up Popery and Prelacy againe in* England.

Sol. 1. Popery, Prelacy, are both exceepted out of the publique Toleration, and just cause there is for it, they have both been found by the experience of many Generations to be the old persecutors of mens Consciences, (and therefore deserve no toleration) guilty of abundance of pretious blood in *England*, *France*,

France, Spaine, &c. whatsoever Government is guilty of Saints blood, shall down at one time or other, *Rev.* 13. 10.

2. Nothing is more oppofite to Popery and Prælacy than tolleration. Anti-Christs throne stands upon two maine Pillars, or supporters, (as the house of the Philistines did, *Judges* 16. 26.) *vid.* Ecclesiasticall Revennues, and compulsion of the Magistrates sword, both these shall be pulled down by the sword of the Souldier, (as we have seen in a great measure accomplished by the *Scottish* and *English* Armies) though it must not have any the least hand in rearing up of any part of the spiritnall building of Christs house, the Church. Take away Anti-Christs Ecclesiasticall Revennues, what would become of his beastly rabble of holy Orders, lodged in Monasteries, Colledges, Abbies, Nunneries, Friaries, those filthy Denns of uncleane spirits. Take away his compulsion by the civill sword, than he feares the Anabaptist will rise up, and confound all the excellent politique Order of his Church; profane his holinesse (that wicked blasphamous one, who hath corrupted all the Ordinances of God Sabbath, Baptisme, Prayer, &c.) and Preach down his Triple Crowne. Hence he is so carefull to keep up his bloody Inquisition-house in all his Dominions, (the main supporter of his bloody Religion) which shall be likewise destroyed by the Souldiers sword. Oh how hatefull to *Rome* is the very name of Toleration; the Pope will tollerate any wickednesse (the filthyest stewes, who bring him in great gain) rather than Heresie, Schisme, &c. Its truely said of *Rome, Omnia quum liceant, non licet esse pium.* Iust it is, he that will not tollerate, should not be tollerated in any Free-state. Those Emissaries of *Rome*, Priests and Jesuites, are many of them trained up in blood, instructed in Inquisition-Houses how to poyson, pistoll, stab Princes, blow up Parliaments, *England, France, Holland, &c.* hath had experience of their bloody craft. Those are the professed Enemies of Protestants, of civill Liberties in all Countries, of free Governments: Their Tenets are, *No Faith to be kept with Heretiques, no Heretique ought to bear rule, that the* Pope *may dispose of Crownes, that Princes are the* Popes *Vassals, and owe him subjection; and some of them he hath caused hold his stirrope, some of them be whipt, &c.* Are such fit

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to be entertained in *England* (I speake not of the silly, harmeleſſe, devout Papiſt, that minds onely his Beades) ſuch I ſay as are guilty of the blood of the poore Proteſtants beyond the Seas and come over to propagate their Religion by murthers and maſſacres; witneſſe the bloody raigne of Queen *Mary*; the horrible Gunpowder Treaſon, the late barbarous maſſacre in *Ireland*, all promoted carried on, aſſiſted, by the Councills and Prayers of Prieſts and Jeſuits.

Obj. 3. *This liberty will eclipſe the power of the Chriſtian Magiſtrate, and make it uſeleſſe.*

Sol. 1. It will rather reſtore it to his primitive luſtre. What have Magiſtrates been theſe many hundred years, but the Popes, and his Clergies Bayliffs and Butchers, to take up his Rents, and murther the Saints. Ever ſince *Conſtantines* time almoſt, the Mitre hath commanded the Scepter, and filled the world with blood The glory of Magiſtrates, is to be the ſhields of the Earth, (of the poore, low, common ſort of people) protecting all indifferently, that live peaceably under, and obediently to them.

2. Let Magiſtrates mind their proper worke. *puniſhing evill doers*, Rom. 13. 3. *matters of wrong and wicked lewdneſſe*, *Acts* 18. 14. (not differences and diſſents in Religious praiſes) *ſuch as be diſobedient to Parents, lying, falſe witneſſe bearing, drunkenneſſe, adultery, murther, oppreſſion of all ſorts, &c. pleading the cauſe of the Widow, the fatherleſſe and poore, againſt the mighty ones*, Job 29. 12. to 18. *providing as Fathers of the Common-wealth for the blinde, maymed, and aged; correcting the Vagabonds, forcing the Idle to Worke; ſuppreſſing Alehouſes*, (the Mothes of mens Eſtates, nurſeries of Idleneſſe, and all wickedneſſe) *which ſo ſwarme in all Townes; puniſhing Foreſtallers, regratters, engroſſers, theſe Canker-Wormes of the Common-weal h. &c.* and they will find work enough to doe. Theſe are the great things of Magiſtracy, though not ſo minded oft, as they ought to be. by men the moſt buſie and zealous enforcers of Religious obſervances upon the world Theſe are the things that would ſecure and honour their Authority. As for matters of worſhip, Falſe or True, they have no more to doe with them, than *Uzzah* to ſtay the Arke, 2 *Sam.* 6. for which he

he ſmarted. Neither is it any denying of Magiſtracy (as hath been ſuggeſted) to deny Magiſtrates any power to command in th ngs meerly Religious. Mag ſtracy is the Ordinance of God, and we are b und to honour all Magiſtrates (according to Gods command, *Honour thy Father and thy Mother, &c.*) let their Perſons be what they will, be their Religion what it will. As for the diſtinction of Chriſtian Magiſtrate, it is unſcripturall. One Magiſtrate (as a Magiſtrate conſidered) is as much Chriſtian as another. So was Queen *Mary* as much as Queen *Eliz. b th &c.* the power of all Magiſtrates is the ſame; If one *Magiſtrate* may force his way of Religion, than every *Magiſtrate*, as a *Magiſtrate*, may doe it; then a *Turkiſh Magiſtrate* may force as well as a *Popiſh*. and a *Popiſh* as an *Epiſcopall*, and an *Epiſcopall* as well as a *Preſbyterian*. and a *Preſbyterian Magiſtrate*, as well as an *Independent*; for *Magiſtrates* are all alike *Ordinances of God*, Rom. 13. 1. Jer. 27. 5. 6 7 8. to be obeyed, honoured by all perſons, of all degrees, living under their juriſdiction; but command worſhip they ought not, whatſoever worſhip is performed (as to be feared moſt is) with reſpect to the *Magiſtrates* command. is carnall and hypocriticall. Faith, ſincerity. eyes alwayes the Authority of the Lord Jeſus enjoyning and true worſhip is onely grounded upon the command of God.

Obj 4. *Did not the Kings of Iſrael and Iudah exerciſe power over the Prieſts and Levits, and in other Religious appointments and puniſh blaſphemers, &c.*

Sol. Hence aroſe the groſſe opinion of *Eraſtus*, who would bring the Jewiſh Politie into the Chriſtian Church, and make the chiefe *Magiſtrate* (as being the *Cuſtos utriuſq; Tabulæ*) to be the chiefe Officer of the Church, and ſo to have the prime Governing Power both in the State and Church, which is to ſet up another King in the Church, beſides the Lord Jeſus, her onely King and Law-Giver. The Kings of *Iſrael* and *Iudah* (who were for the moſt part great Idolaters and perſecuters, and led that idolatrous people with them, which we may ſee in *Ieroboam*, *Solomon*, and others. 2 *Chron.* 12. 1 & 11. 14. 15. 1 Kings 12. 28 (as our Kings and Parliaments of *England* were wont to carry the people about to any Religion) were Kings over

over the Church, as well as over the Common-wealth; for the Iewish *Church and Common-wealth* was both one, so as their Kings had power over the *Church*, their Priests over the *Common-wealth*, as we may see in *Nehemiah* and *Ezras*; and 2 *Chron.* 8. 9. their admission into the *Church and Common wealth* was at one, and the same time, *vid. by naturall birth*; *their Excommunication out of the Church, was their cutting off all from the Common-wealth by Death*; but that Polity expired at the Death of *Christ*, and was totally dissolved by *Titus* and *Vespasian*, when Ierusalem and the Temple was destroyed. We have no such *Church-Common-wealth* (our admission into Gospel-Churches, being by personall profession of repentance towards God, and of Faith towards our Lord Iesus Christ, our Excommunication being a dreadfull cutting off from the communion of the *Church*, not from our Interests in the *common-wealth*, unlesse the party Excommunicate, be also guilty of some capitall offence against the common-wealth, as Felony, Treason, Rebellion, &c.) and therefore we have no such Kingly and Magistraticall power; for all Governments now are worldly powers, and without the Church, and have nothing to doe with the least pin of the sanctuary, the least of Ordinance of Christ, to impose it by Fynes, Imprisonments, &c. the power of Magistrates doth not respect the Church (called the Kingdome of Heaven, *Mat.* 25. 1. &c.) but onely the world, and are ordained for the Order and Government of the world, by whom those powers are elected, and to whom they are responcible. Neither hath the Church any thing to doe with any the least transactions of the Common-wealth; no worke is to be done in her, but what is spirituall; what concernes the worship of God the mutuall consolation and edification of each other; Therefore the Church is called, *The house of Prayer*, (*id est*, of all worship, she is the great Ordinance of worship) not a house of policy, and modelling State-Governments. Were the rules of Christian subjection, and protection observed; what an universall Peace would dwell on the Face of the Earth? How would the mountains bring forth Peace, and the little hills Righteousnesse?

Obj. 5. *Is it not Prophesied, Kings shall be thy Nursing Fathers*, Isay 49. &c.

Sol.

Sol. 1. By *Nursing Fathers*, the old Clergy understood such Magistrates as did humor and serve their carnall Interests, though never so great oppressors and persecuters otherwise; and so the Church of *Rome* (the Strumpet) may boast that she hath had that Prophesie fulfilled in her, for all Kings have done her homage, and served her and drunk of the cup of her Fornications; and she hath writ *Defender of the Faith* upon the Swords of Princes that have been most imbraced in the blood of Saints. 2. This Prophesie respects the time of the Jews conversion, and the Kingdome of Christ; then Kings shall bring their honour and glory to the new Jerusalem, *Isay* 60. 16. whose Citizens shall be all Kings and Priests, *Rev.* 21. 24. & 5. 10. As for Kings of this constitution, they have all of them had their Robes dipt in the blood of Saints, more or lesse. 3. They may in some sence be called *Nursing Fathers*, when they Proclaime Liberty (as *Cyrus* did) to build the house of God, which must be all built of free stone, of pure materials, of saphires and carbuncles and that at Christs owne proper costs and charges (the gifts and graces of his own spirit) without having the least stone of the power, policy, interest of the world layd at the bottome. 4. From the supereminent Epithires, the high and glorious titles given to the Church by Iesus Christ, it may be concluded, that she is above to nurse and protect the powers of the world, then they her. She is called *The city of the Lord the mountain of the Lord* Psal. 46. 4. *Christ body, his Spouse*, Ephes. 1. 22. & 5. 32. *the pilar of truth*, 1 Tim 3. 15. *the Kingdome of Heaven*, Mat. 25 1 &c. All in her is holy spirituall, and heavenly; her members, her officers, her ordinances. Christ dwells in her, walkes in the middest of her. What use can these be for the carnall Laws worldly powers of Princes, in the Church, in things appertaining to her glory and order. As well may Princes presume to prescribe Laws to the winds, and giue rules to the starrs, as to the church, a heavenly and spirituall body, in which no Scepter is fit to rule or order any thing but the Scepter of Christ, her alone King, Protector and Law-Giver. For the Church to make fawning addresses to the powers of the world, is not becomming her state, its an undervaluing of her noble and divine extracti-

on. Let poore weake error cry out to the Powers of the world to help her (as the Scribes and Phariſees did to *Pontius Pilate* againſt *Chriſt*) the Church is kept in the armes of *Chriſt*. She holds all her ſpirituall power and greatneſſe, Majeſty and ſtate, upon none, but *Chriſt*, her head and husband. She is no Orphane, entruſted to the powers of the world to be her Guardians, but the great Queene of Heaven and Earth, who hath Regiments of bleſſed Angels for her dayly attendance; the protection of her, is one of the glorioueſt Iewels in *Chriſts* Crowne; a Flower of Prerogative Royall that he will not part withall to any of the Princes of the Earth. *Chriſts* breaſt alone are ſufficient to nouriſh and ſuſtaine her, ſhe can be carried in no other armes. Churches mingling Intereſts with the world, would make them carnall and worldly and to alter with ſtates and governments, on which they have dependance. That Church that calls for the ſword of the civill Magiſtrate to deeide her controverſies (which muſt onely be decided by the ſword of the ſpirit, the word of God) doth ſo farre partake of a marke of the Harlot. Religion and worſhip are not to be held out on the ſwords point of Princes; Chriſt hath no way commiſſionated them as to thoſe things, but hath intruſted all his Ordinances wholly into the hands of the Churches. By introducing a civill power into the Churches Anti-chriſt with his two ſwords came up; for after he had a while fixed Eccleſiaſticall power to the Emperors ſword he came at length to challenge the civill ſword as due to his chayre, and wrolled it out of the hands of the Emperor, having acted firſt the part of the Fox, then of the Lyon.

All that the Churches can expect of worldly powers, is *Freedome of Worſhip*, that ſo ſaints may live a peaceable and quiet life under them in all godlineſſe and honeſty. What a ſingular mercy and priviledge would we have accounted it in the Prælates time, to have had but one place in a City free for the pure worſhip of God? This made the free Ayre of *Holland* (where all Religions are permitted, and which was once the harbour and ſhelter of the *Engliſh perſecuted Saints and Churches*, where they had many bleſſed ſweet dayes, &c. for which, that Land may receive a bleſſing, though God hath gi-

ven

ven a checke to their pride) ſweeter then that of *England*, where ſuch a ſtrict and catholike uniformity was ſet up.

And we ſee it oft fall out in Governments, that Majeſtrates pretending to be *Nurſing Fathers*, and engaging their civill power in Religious concernments as their affections leades them, breed diviſions and diſtractions in Government, whileſt one magiſtrate will have his way advanced, and another that ſucceeds, his way; hence factions, diſtaſts, animoſities, ſeditions ariſeth ſecretly. Chriſts Goſpel is not a Goſpel of tumult and ſtrife; but of peace, love, concord, and obedienee.

Obj. 6. *But ſhall wicked profane men be ſuffered to abuſe and trample under foot Gods holy Ordinances?*

Sol. 1. To diſturbe any in the time of their worſhip, as the *Quakers* now doe, is juſtly puniſhable; never any of the Apoſtles did practize it in the Jewiſh Synagogues, or Heathen Temples. 2. They that caſt holy things before ſwine, and impoſe the practize of holy Ordinances upon carnall hearts, (that can doe nothing elſe but tread upon them) they abuſe and profane holy things. *Sanctа ſanctis*, holy things are onely for holy hearts. 3. The Church, as having the power of *Chriſt* delegated to her, is able, without the magiſtrates ſword, to maintaine the ſplendor and glory of all ordinanees. Men may prerend faire, as *Uzzah* might, for ſtaying the Arke, leaſt it ſhould drop into the myre, and the enemies blaſpheme; but what command had he to put forth his hand to beare up the Arke? The Arke and Ordinances of God, need not carnall helps to ſupport them from falling; to thinke ſo, is to diſhonour them and the power of God. What men doe without a command, ſhall one day have a checke, with a *Quis requiſivit hæc?*

Some may perhaps *Quære*; *Whether were not the Warres of* England *for Religion, and to place godly men in power and authority, ſuch as might propagate the Goſpel, and ſuppreſſe Hareſies?*

To the firſt its anſwered. The warrs in *England* were not to ſet up any forme of Religion to cauſe all others to bow unto; but rather to ſuppreſſe perſecution for formes, whereby we were deprived of our civill liberties, and could not be permit-

ted peaceably to live, unleſſe we did ſubmit to the ſtate-forme, contrary to our conſciences.

2. No warr undertaken for Religion is lawfull. Chriſtians as Chriſtians must onely ſuffer for Religion; as men they may engage in a Nationall quarrell againſt a common enemy, Forraigne or Domeſticke, (that endeavour to deſtroy Nationall Laws or Liberties) ſo they have the nationall, ſupreame legiſlative power to warrant their taking up of Armes, as we in *England* had, and without which, our flying to Armes had bin Rebellion.

3. Its true, the fire of warr in *England* was firſt kindled (as ever almoſt hath been wont) by the Nationall Epiſcopacy, or Clergy (whoſe proper genious where ever it is ſet up in any power, is to over matter, and rule, or ruine all) impoſing the Common-Prayer-Booke and its ſuperſtitions upon the *Scottiſh Nation*; who upon their juſt refuſall of it, are declared Enemies to the King, Rebells, proſecuted with armes, and thereby are compelled to take up defenſive armes, and at length, for the ſafety of their Nation (the ground of their warr) to march into *England*; whereupon a Parliament is called and by it the *Scots* (though in a poſture of warre) lovingly owned as *our deare Brethren*. That people being afterwards invited to come and help us, as Conquerors, they firſt lay illegall Taxes upon all the Northerne Counties, and then challenge an Intereſt in the Government of *England*; yet are ſent home in peace. After all, forgetting the *Engliſh* kindneſſes, and their owne profeſſion of it (after our routing of the *Hamilton* Army in *England*, and our purſuing them into *Scotland*) their Nationall Clergy ſound the Trumpet of warre, (our Enemy being Proclaimed King there) upon pretence of the *Covenant*, (as the Biſhops did againſt them upon pretence of the Common-Prayer-Booke) declare againſt our Parliament as favourers of Sectaries and Hæretiques, ſo as their Army (once under our pay) is headed with our declared Enemy. Whereupon our Army was neceſſitated (by the Law and reaſon of warr) to march into *Scotland* (Prayers, appeales being put up to Heaven on both ſides) which was ſubdued and brought under by the armes of thoſe whoſe conſciences they thought to have brought under their *Covenant, and Kirke Canons*. And thus did both the Nationall

Nationall perſecuting Clergies draw upon themſelves the Warr to their own deſtruction and ruine.

4. But there were other accompts, upon which principally the Parliament took up armes; as 1. The Parliament muſt bring (according to their truſt) all Incendiaries and Traytors to Juſtice, ſuch as *Strafford*, *Land*, (whoſe ambition was to make the beſt *lacke-Gentleman* in *England* to vaile to a Canonicall blacke coate) who both ſuffered, not for any matter of Religion, but Treaſon, conſpiracy againſt Laws and Liberties &c. The King on the other hand, by his Prerogative (contrary to his Legall Intruſtment from the people) will needs protect them. 2. Liberty, property, (the two maine pillars of a Commonwealth) were ſtrangely ſhaken, highly invaded upon by Royall Prerogative, all was made to be at the devotion of the King, and his will to be ſuperiour to all law; the Court-Doctrine of thoſe times. 3. The King onely, and by himſelfe, without the Parliament, challengeth the power of the Militia (and conſequently of our Laws, Lives, and Eſtates) the Parliament on the other hand, deny it to belong ſolely and abſolutely to him, eſpecially now being ſeduced by wicked and malignant Councill; for ſure they were, it would have been wholly uſed againſt them, and all the good people of *England*, ſo deſperate was the Kingly antipathy to the puritan ſect (though moſt peaceable and loyall ſubjects) that he would never have endured any of them, Presbyterian, Independent, or Anabaptiſt, that they would all one as well as other, have found in time, the politique taking the *Covenant* (ſo much preſſed on him) would never have altered his principles of perſecution. *Regnandi causâ diſſimulare fas eſt.* 4. There had broke out the year before, upon the 23. of *October* 1641. (not without his privity and conſent, as was ſtrongly preſumed, he being then in *Scotland* to ſettle all in peace) the rebellion of the *Iriſh* Papiſts, who acted that horrid, barbarous, and unparalled Maſſacre of the poore Proteſtants, (which blood, how hath God ſince revenged upon the Author and Abettors of that deſigne, giving them a full cup of wrath to drinke?) againſt which, yet he ſeemingly declared with greateſt deteſtation, and offered to goe in Perſon to chaſtize them, that he might bring them over to chaſtize the Parliament.

ment. 5. He had wholly deserted the Parliament, the great Councill, and supreame power of the Nation, and rayſed many armed men, under pretence of a guard; yet the Parliament continued petitioning, till he ſet up his Standard againſt them, then was it time to call to armes (which on the Parliaments ſide were onely defenſive againſt the King, their firſt and laſt Enemy in the Field) and after many, the moſt ſolemne appeals that ever were made to Heaven on both ſides, they came to the Field, and the Lord of Hoaſts by the ſword determined and decided all thoſe great controverſies between the King and the Parliament (the peoples higheſt legiſlative power) and ſtill by moſt ſignall victories owned the Parliaments cauſe, eſpecially ſince that worthy and memorable Ordinance, 4 *March, Die Sabbati*, 1647. declaring liberty of worſhip to all the diſſenting Brethren, not one Battle of ſo many hundred hath been loſt by their Armies (miraculouſly, in a manner, owned of God) as if Gods great deſigne were out of the aſhes of Kingly and Epiſcopall Tyranny, to bring forth *Freedome of Worſhip*, though through a Sea of Blood. Thus God made the Earth (*id eſt*, Earthly powers, martiall and civill) to help the woman, *id eſt*, the Saints and Churches ready to be devoured by a flood of perſecution.

By the way, it may be conſidered, whether that blaſphemous title (Defender of the Faith, and in all cauſes and over all perſons, as well Eccleſiaſticall (for the King made Arch-Biſhops, Biſhops, and they the inferiour Clergy) as civill, within theſe his Majeſties Dominions, Supreame Head and Governour) uſed commonly by the Prælaticall ſort in their publique Prayers, and either by Cuſtome or Law, given to the Kings of *England* (a title not fit for any Crowne, but *Chriſts*, the ſupreame head of of the *Church*) did not help to fill the Viall of that wrath, which hath been powred out upon that Family, with which who ever hath joyned, hath been deſtroyed.

Probable it is, Kingly and Epiſcopall Government might have ſtood to this day, had they not perſecuted, oppreſſed, which cauſed the teares and prayers of Saints for many yeares together, to be poured out to Heaven; and Saints prayers muſt be anſwered at one time or other, and that to the coſt of all perſecuting

ſecuting worldly powers, who yet will not be warned by all the judgements of God viſible in the world. Would *Pharaoh* but have let the people of Iſrael goe three dayes into the wilderneſſe, and worſhip, *Exod.* 3. 18. (a very reaſonable requeſt, for they are but reaſonable things the Saints deſire of the powers of the world) its likely he might have ſaved himſelfe and Egypt from thoſe plagues. All the great Monarchies in the world have broke upon this rocke of perſecution. The three firſt Monarchies, that perſecuted the Nationall Church of the Jews (the onely Church that then God had in the world) were broken one of another. The Nationall Church and Prieſthood of the Jews, which perſecuted *Chriſt*, and the Apoſtles, were broke to pieces by *Titus* and *Veſpatian*. Never did perſecution goe without a brand of Gods diſpleaſure; what ever power ſtrikes at any Ordinance of God, ſhall wither like *Jeroboams* arme, that was ſtretched out againſt the Prophet, 1 *Kings* 13. 4. The *Arian* and other perſecutions that aroſe amongſt the Chriſtians, were at length about the yeare of our Lord 600. ſeverely puniſhed by the riſing of *Mahomet*, the ſcurge of Chriſtians in thoſe Eaſterne Churches. The fourth and laſt Monarchy, deſcribed *Dan* 2. 40, 42, 43. (which hath and ſhall moſt of all perſecute the Saints) ſhall be broken to pieces by civill and inteſtine warrs, God diſhing one Nation, and one piece of a Nation againſt another.

To the ſecond part of the *Quere*. *Whether godly men, ſuch as will propagate the Goſpel, and ſuppreſſe Hereſies, ought not onely to governe?*

Its aniwered. Government is a civill and carnall thing, and may be exerciſed by carnall perſons, guifted for it. The end of civill Government is onely to conſult the publique good, peace, order, and protection of thoſe over whom they rule. To propagate the Goſpel by the ſword, civill or martiall, is a carnall way. When the Goſpel had all the ſwords of Emperors, and ſouldiers, and magiſtrates againſt it, yet it proſpered and prevailed; and it hath as much power now, as ever. Powers ſhould, and ought to give liberty to the Preaching the Goſpel, freedome of worſhip. But if not, bonds, chaines, impriſonments, ſtonings, whippings, pillories, burnings, will prove

moſt

most effectuall wayes of propagating the Gospel. The Gosple is a spirituall thing (no carnall designe, as trade and traffique is, which Governments advance) it cannot be propagated by a carnall power. To set any by commission from the state, to propagate the Gosple, is a way the Gospel knows not, a State-Engine onely for its proper onely to the Church (which is impowred by *Christ* for that end) to send forth Embassadors for *Christ*, *Acts* 13. 3. who ought to be commissionated by the Prayers and Imposition of Hands of the Church, of which they are members. As the sending power is, such is the Ministery; though it is not denyed, but even a carnall Ministery, such as is in the *Romish Church*, such as was under the *Prelates*, may convert soules. As for Hæresies, they were discovered, blasted by the sword of the spirit (the word of God) in the Apostles dayes, without the carnall sword. Never did the swords of magistrates or souldiers, suppresse mens Hæresies; they might kill their bodies, things that lye in the judgement and understanding, are out of their reach; its the worke of the Gospel to enlighten the understanding, bow the will, bring into subjection every imagination that exalts it selfe.

Here it may first be alleaged. Its the practice in *New-England*, to chuse Church members onely for magistrates, and Church members onely to chuse, as being onely free.

Ans. Far be it from me to open my mouth to speake the least evil of the pretious *Churches of Christ*, in Exile. Oh that the beauty of the Lord (the beauty of holiness and order) may rest upon them for ever! Oh that pride, policy, ridgidnesse, carnall complyances, worldly mindednesse, may never eclipse their glory, but that it may shine out to all the world. But for their mixt civill Ecclesiasticall kind of Government, time will discover. I blesse God, I breathe in the free Ayre, and live under the Laws and Government of *Old England*. That civill Government that will suffer no way of worship but onely what it favours (whether the Presbyterian, Independent, or Anabaptists way) is so farr a horne of the beast requiring uniformity, the mother of persecution. They that would set up a Jewish polity in Common-wealths now, would set up a polity, that would persecute, as that Jewish did, even the Prophets, Christ, the Apostles themselves. 2. Its

2. Its alledged, *The New Modell requires such to be in supreame power as feare God, &c.*

Anſ. Reaſon requireth, that theſe that have conſtantly adhæred to the Parliament and Army, in their greateſt hazards and ſtraites, be entruſted; for as they will be freeſt from impoſing and perſecution, ſo moſt reall and cordiall to the Peace and Intereſt of the Common-wealth. To put power into the hands of men that have been openly in the Field againſt the Parliament, and that God hath ſo eminently appeared againſt, or that have ſtood baſe Newters in the day of Tryall, were no way conſiſtent with publique ſafety; nay, would certainely expoſe us all to ruine: and ſo their councills ſhould deſtroy us, whoſe ſwords could not.

Its a bleſſed thing to ſee men in authority that are wiſe, and juſt, and fearing God. But unbeleevers may be Rulers of the world The Scripture is cleare in it, and its alwayes ſafer to judge of things by Scriptures, than by providences. Scripture is a ſtanding rule for the ſaints in all ages, till the end of this world; Providences may, and will alter; but Scripture (Gods revealed mind) will never alter, and it ſufficiently warrants both Governments in the hands of wicked men, and the ſaints ſubjection to them. The Kings of *Iſrael* were uſurpers, yet did the Prophets (and that apoſtate ſtate had eminent ones, *Elijah, Eliſha, Hoſea &c.*) never ſpeake againſt the Government (as being in their hands or excite the people to returne to the houſe of *David*) onely againſt their Idolatry. The great conteſt between the Prophet *Jeremy*, and the falſe Prophets, was about *Nebuchadnezzars* right to rule over the people of God, he being an Heathen Monarch, whoſe right (from the will and appointment of God, the originall of all powers) *Jeremy* juſtifies. *chap.* 27. 28. and in many places of that Propheſie. Chriſt acknowledged *Cæſars* Government (a Heathen) and payd him tribute. Chriſt would come the firſt time under the fourth Monarchy (the cruelleſt of all the reſt) under which he ſuffered, and by his practice he teaches the ſaints ſubjection unto worldly powers (which ſhould all be tyrannicall or opreſſing one way or other) untill his ſecond comming to raign, which ſhould deſtroy the ſame fourth Monarchy, *Dan.* 2 44. & 7. 9. In

the Apostles time, the powers were unbeleevers; and the same rule they walked by, bindes us. As they obeyed unbeleeving powers, so should we; as they did not stir up people any ways against powers, so neither ought we. Never will those men be subject and quiet under Governments, that would have them all to be of their Religion, and maintain their tenets with their swords. Than is the tryall of our Christian subjection, when Magistrates persecute us, crosse our worldly Interests; and yet we can own them, honour them as Ordinances of God, though they be also the Ordinances of men 1 *Pet.* 2. 13. chosen, appointed, constituted by men; and if they prove tyrannycall any way, the Common-wealth (whose servants they are and to whom onely they are accomptable) hath onely power to question them; but the Church hath none, all powers, Parliamentary and Military, being without the Church.

Its a glorious thing, I say, to see godly men sitting in places of Judicature. And providence seems to promise faire this way; yet let us cast an eye upon some cautionary considerations.

1. Men may have excellent parts and endowments for Government (as wisedome, fortitude, temperance, justice; and how may some Heathen Magistrates shame those we call Christian, for clemency, common protection? &c.) and rule very wisely and justly, and yet be farr from godlinesse. Christ saith, *Luke* 16. 8. *The children of this world are wiser in their generation than the children of light.* The children of the world and of light are opposed. As they have for the most part, a greater share in the good things of this life than the children of light, so they have more wisedome and policy (necessary qualifications to all Government) than the children of light. Riches and wisedome fit for government which the children of this world have a just right unto, unlesse by acts of Rebellion and hostility against the Common-wealth, they forfeit that right.

2. The scene of affaires of this world is apt to alter. After the best Governments, have come the worst times. In Egypt, after *Joseph*, Israels bondage. After *Joshuahs* death, a wicked Generation arose, *Judges* 2 6 to 11. After wise *Solomon*, *Rehoboam*; after *Hezekiah*, *Manasses*; after *Josiah*, *Jehoiakim*.

After

After *Constantines* reigne, what pride and division in the Church, till the *Turkes* came, and over-runne all those Eastern Countries, where the Gospel first flourished? After King *Edward* the sixth followed bloody Queen *Mary*.

3. Godly men (or so seeming) have oft layd the foundations of the greatest miseries and mischiefes to the Church. The first Bishops of *Rome* are reported to be godly men. *Constantine* a godly Emperor. The Composers of the Booke of Common-Prayer, and the covenant (both at first received with great joy) were Martyrs, and godly men; yet what mischiefe lay hid under them both, which they could not see into; the one firing *England*; the other *Scotland*. If after all, godly men will make use of their civill power to order Religion and Worship, let them take heed, they leave not behinde them a sparke of fire of persecution that will one day kindle and consume the contrivers.

4. The Jews had a command from God, to appoint godly magistrates *Exod.* 18. 21. yet were their magistrates the most hideous oppressors, as we finde God complaining of them in all the Prophets. They had the best Laws, yet were the worst, and most persecuting people.

5. Let us not thinke Churches cannot subsist, without the favour and interests of magistrates. Carnall Church frames cannot stand without the carnall sword; but Churches built on the Rocke need no sword, but the sword of the word to cut off by Excommunication wicked persons within, and to convince and stop the mouthes of gain-sayers without.

6. How many have fallen by their rising to high places in these times, lost their fervent love to saints, their former sweet communion with God, their old savour of spirit they had before those times? Many wrackes of eminent ones that have split upon the rocke of preferments are yet to be seen. High places, are slippery places, which men cannot walke in without much danger, and should with much feare. What miscarriages in those, men have had high expectations of?

7 How hard is it to know a godly man, and one that feares God. He may cry up Ministery maintenance, be a Church-member, and yet be a very hypocrite. Men may take up

formes of Religion to get into places of power; as that *Cardinall*, to shew his humility, would lye in a Fishers net (his Father being a Fisher man) till he got the Popedome which he Fished for. There are deeps of wickednesse in the hearts of men. Its usuall for the greatest Tyrants to pretend highlyest to Religion, to the Church, &c. *Jehu* was at first a zealous Reformer and punisher of *Baals* Priests, but would not touch that speciall piece of State-religion *Ieroboams* Calves, 2 *Kings* 10. The *Scots* at first zealous pretenders to reformation; how was their seife-Interest discovered at last? *Tobiah*, *Sanballet*, pretend to build the Temple, *Ezra* 4. *Herod* to worship *Christ*, *Mat.* 2. but who can see what lyes at the bottome? *Machivells* principle takes with most Courts. *To seeme Religious, is profitable; to be Religious hurts a Prince*, it effeminates his spirit, tyes up his conscience too straite to rules &c.

8. Great danger, when Religion comes into the hands of Statesmen and Politicians that it be quite lost, and made a State businesse, a meer carnall designe. Lamentations might be writ of our times, what a world of hypocrites and fawning formalists have these times bred? much profession little power. Since Religion hath put on more pompe, how much hath the lost of the power, spirituall life, and glory, was wont to appeare in her? *Religio peperit divitias, & filia devoravit matrem.* The world hath done Religion more harme by her gifts, devotions, and pensions, than by all her bloudiest persecutions. Queen *Elizabeths* Bishopprickes, spoyled many good Preachers. *Constantines* donations (after which, Anti-Christ advanced higher and higher every day) what pride, emulation, covetousnesse, worldly mindednesse did they beget among the Bishops? Should the old persecuted Puritans come out of their graves among professors, they would scarce know them from the world, or the world from them; such complyances are in the one such hypocrasies in the other: Professors are growne to such a height of the world, and the world of profession. The converting plainnesse, and powerfull simplicity of the Gospel is almost lost with the pompe of words, subtile notions, distinctions, definitions of Schoole-men and Jesuits, and no Preaching will goe downe with professors squeezy stomackes in these

dayes

dayes, but that which must be so larded with niceties, and novelties; whereas the Gospel is not for speculation, but for duty, obedience. He that will find Religion pure and sincere, must goe among the poore despised Saints (embracing a crucified Gospel) not among the stately pompous professors. I envy not the pompe of Religion, but I feare it more then persecution. Never so many hypocrites in any age; men can turne with all times, sayle with all windes, metamorphose themselves into any forme that is most in favour and request with the state. Never was Religion more abused and made such a stalking-horse to mens particular designes, as in these late times; men have used it to trade and traffique with for places, benefices, preferments, &c. Scarce any Professor, but he hath some worldly *Dalilah* or other, to wooe with his Religion, his parts and fine notions. We have got high names, and lost the things themselves. Love and charity, truth and righteousnesse, mercy and justice, where are they to be found? The Paint of Religion hath almost worne out the purity of it. Then Religion flourishes, when her followers are not honourable, but holy; not great, but gratious; not many, but sincere. When hypocrites are discovered at first sight, and dare not come nigh the glory and lustre of the Saints holinesse, shining out in their conversations, and in all Ordinances, *Acts* 5. 13. Whether Freedome or Persecution be best, God onely knowes. Persecution may be safest for the Church, (she fares best when she hath least countenance of the world, whose frownes are not so dangerous as her smiles) but to grant Freedome, is alwayes safest for the powers of the world, which if they refuse, they shall break themselves but not hurt the Gospel, which will flourish, prevaile, in despite of them all.

3. Its alledged (and hath been pleaded by sundry Pens) *that the Witnesses are risen, and the Kingdome of Christ begun, therefore godly men onely ought to rule and governe.*

Ans. The Saints shall have their day about of judging, 1 *Cor.* 6. 2. 3. a day is comming, that Saints onely shall rule, though for the most part they be as no bodies in this world, they shall be the men of the next world, but as yet their time is not come; they are heires of the world, *Rom.* 8. 17. and as they suffered with

with Christ shall be glorified with Christ, but as yet they are at non age. Their filthy garments are yet upon them, they are cloathed with many weakenesses, infirmities, which makes the world mis-ken them, they are not fit for this world, nor this world for them; they can scarce touch this world, but they contract dirt and filth. Oh the terrible falls and scandalls that happen to Saints from their employments in these times, scandalls that may cause them goe with sorrow and shame to their graves. But a day will come of their manifestation, when they shall looke and act like themselves, Princes in all Lands, *Rom.* 8. 19. 1 *Iohn* 3. 2. *Psal.* 45. 16. Could the world see, what glorious persons the saints shall be, in stead of persecuting them, it would honour and adore them. Its manifest we are not yet come to the first resurrection, *Rev.* 20. *to the new Heaven, and new Earth wherein dwelleth righteousnesse*, 2 Pet. 3. *none but righteous ones*, Rev. 22. 15, The Church is yet in the wildernesse, and hath a bloody *Iordan* to goe through, before she come to *Canaan*. Well if we were neer the borders of that glory. The most that can be made of the glorious providence of our times, is that they may be as preludes, and præparatories to the Churches glory, and it may be to their sufferings first. I shall briefly hint at things, that would require large discourses, and leave every man to abound in his owne sense, and to thinke of those great mysteries, as God shall perswade him. All that have waded any thing farr into them, will acknowledge their darknesse (many particulars being not yet cleared out, though the things themselves in generall be fully owned) and be sensible of their weakneſſe, and ignorance. The obscurity of those things made *Erasmus* and many other great Schollars, in stead of being humbled, to throw away the Book of Revelations, as that they could make nothing of, and too much favouring the Chiliasts.

That the Witnesses are not slaine, seems probable for these Reasons.

1. The Witnesses comprehend Saints of all sorts witnessing freedome, and purity of worship and passing under the measuring line, *Rev.* 11. 1. in opposition to Anti-christian forced and corrupt worship, noted by the *Court without the Temple*

Temple, ver. 2. who shall tread downe the holy City two and forty Moneths. 2. Their slaying shall be universall, in all places and nations at once, *Rev.* 11. 9. 10. as their rising shall be universall in all nations, with which the seventh Angell soundeth. *The Kingdomes of this World are become the Lords, &c. ver.* 15. 3. Those slaine Witnesses shall raigne with Christ a thousand yeares, *Rev.* 20. 4 the very same bodies that were slaine for the testimony of Jesus, shall rise againe, and raigne with Christ 4. The Children of that first resurrection, shall be as the Angels of God, shall dye no more, sinn, and sorrow no more, *Luke* 20. 36. *Mat.* 22. 30. but shall behold the Face of God, *Mat.* 18. 10. to this resurrection *Paul* seems to allude, *Philip.* 3. 11. 5. Before the slaying of the Witnesses, there must be the finishing the Testimony, which is not yet, *Rev.* 11. 7. There are yet some truths (as to worship especially) to be discovered, which will cost blood, as each truth of Christ (in that age wherein it hath been witnessed unto) hath done. 6. Before the slaying of the Witnesses be finished, there shall be more unity, clearenesse, universality in their witnessings then ever yet was; such a glory of holinesse, such a spirit of Prophesie universally powred out upon the Saints, *Rev.* 19. 10. as shall enrage the world against them. 7. Before the slaying the Witnesses, there shall be a greater Apostacy of those pretending to reformation, then ever was yet, and professors under pure worship, shall multitudes of them fall off (like *Demas* and *Philetus*, and others, 2 *Tim.* 1. 15) to the world, to error to abominable practices; and professors under corrupt and forcing formes of worship, like the Scribes and Pharisees, shall cry out to, & joyn with *Pontius Pilate*, and *Herod* (the then enraged powers of the world) against the Saints. 8. The slaying of the Witnesses shall be the last Tragedy of this world, & shall be immediately before the comming and personall appearance of Christ, *Mat.* 24 29. 30. *Rev.* 11. 7. 15 which shall be under the seventh Trumpet, the third and greatest woe that ever the world felt but a joyfull day to the than oppressed Saints

That we are not in the Kingdome of Christ, (with which the day of judgement, which will be a long day begins) is manifest, if we consider the state of that Kingdome, which

shall

shall differ as much from all other Kingdomes and Governments that went before it, as day from night.

1. The beginning of that Kingdome shall be the personall appearance of Christ, *Mat.* 24. 30 *Rev.* 1. 7. 2 *Tim* 4. 1. 2 *Thes.* 2. 1. *Zach* 12. 10. he shall appeare (to the world with great terror, glory, majesty; but to the Saints) as the bright morning starr, *Rev.* 22. 16 and he himselfe shall be the light and glory of that Kingdome, *Rev.* 21. 3. 23. *Ioel* 3. 21. *Ezek.* 48. 35. *Isay* 60. 20. all the while, till the period of it, which shall end with Christs delivering up the Kingdom to God the Father, 1 *Cor.* 15. 24. after he hath put downe all rule, and judged all wicked Angels and men, according to the blessed Scripture, 1 *Cor.* 6. 2 3. *Rev.* 20. 11. 12.

2. That Kingdome shall be made up of the Iews (all the twelue Tribes, *Isay* 11. 11. *Ier.* 3. 18. & 50 4. *Ezek.* 37 19. & 39. 25. who shall be converted as in one day by the light of Christ made to them first *Isay* 66. 7. 8. *Zach.* 12. 10.) and of the Gentiles together, *Isay* 2. 2. *Rev.* 21. 24. 26. which Prophesies were never yet fulfilled.

3. All the Inhabitants of that Kingdom shall be a holy, triumphant company *Rev.* 21. 27. *Isay* 60 21. & 62. 12. & 45. 25. *Rom.* 11. 25. 26. 27. and Scripture points at *Ierusalem* (the place of Christs sufferings) to be the place where the glory of this Kingdom (which shall spread it selfe over the whole earth) shall begin. Many promises in Scripture are made to the holy Land. That old Promise to *Abraham*, Gen. 17 8. (whereby that Land is entailed upon his Seed for an everlasting Possession) is yet in force and not fully executed. See these besides many more Scriptures *Rom.* 9. 26. *Zech.* 2. 12. *Ier.* 3. 17. 18. *Isay* 65. 18. 19. 20. *Ier.* 33. 7. 8. *Ezek.* 37. 21. 22. & 39. 25 26. *Ioel* 3. 17.

4. Glorious are the Priviledges of that Kingdom, such as no other Kingdom is capable of. Than there shall be no warr, no more use for armes *Isay* 2 4. Than there shall be no more sinn, *Isay* 60. 21. *Rev.* 21. 27. No more sickness, no more sorrow, *Isay* 60. 20. *Rev.* 21. 4. no more oppression, or persecution, *Isay* 60. 17. Than there shall be no Anti-Christ, 2 *Thes.* 2. 8. *Ioel* 3. 19. *Rev.* 19. 19. 20. Than Satan shall be bound up, confined

confined to his priſon, *Rev.* 20. 2. 3. *Rev.* 21. 27. till he make his laſt and boldeſt attempt upon the ſaints (in all their glory) in which he and his adherents ſhall be all deſtroyed, and judged, *Rev.* 20. 7. 8 11. Than the ſaints ſhall be of one heart, and of one lip, till than, we ſhall differ in many things, that thoſe pretious graces of love and forbearance may be exerciſed, *Ier.* 32. 39. Than we ſhall have no more need of Ordinances the ſtarrs ſhall ſet after the Sunn gets up, *Iſay* 60. 19. 20. *Ezek.* 48. ult. *Rev.* 21. 22. 23. Than ſhall the Saints be Prieſts and Kings all, and ſhall raigne on Earth, *Rev.* 5 10. Than ſhall be fulfilled that *Ier.* 31. 34. till than, we muſt be under Teaching, Baptiſme, Church-fellowſhip, &c. all bleſſed Ordinances. Than alſo ſhall be fulfilled that, *Iſay* 60. 10 16. 17. till than, we muſt be in ſubjection to worldly Governments, and expect perſecutions and miſuſages, reproaches and abuſings in this world.

Many more things might be ſpoken of this Kingdome of Chriſt; and to confirme each particular mentioned, there might be added a great number of cleare Scriptures, which can be applyed to other time but this time of Chriſts Kingdom, which is no novelty, but a truth as anaient as the Prophets and Apoſtles dayes. Thoſe that reade thoſe places as fulfilled already, make a great part of the Bible uſeleſſe, and miſſe much of the ſweetneſſe and comfort of Scripture. There are as many places of Scripture pointing to Chriſts ſecond comming, as to his firſt, which none can tell what to doe with, unleſſe they referr them to this time of Chriſts comming and Kingdom. Mens being ſo ſhy of this truth (which is a holy ſanctifying, comforting one, preſſed by all the holy Prophets and Apoſtles, for the conſolation of the afflicted Saints and Churches in all ages) have run into miſerable abſurdities, and put moſt insongruous interpretations upon many Scriptures, ſpiritualizing and allegorizing them in ſuch manner that they have robbed them of their true, proper, genuine, litterall ſenſe and meaning therein giving too great advantage to the *Quakers*, who ignorantly and ridiculouſly affirme *that all the Scripture is fulfilled in them*. Thus would Satan any way divert the minds of the ſaints from the expectation of this great glory of *Chriſt* to be revealed in the world. *The next age ſhal be clear in this truth.*

Not worthy to be compared to the glory of Christs Kingdome is all that we have seen, or shall see and enjoy till than. A vast difference shall be between this present evill world (which is Anti-christs world a base, hypocriticall, unworthy world. it hath ever dealt basely with the saints, and will to the last moment of it) and that world which is to come, *Heb.* 2 5. which shall be Christs and the Saints world. Than this cursed wicked world, that now with the riches and honour of it, tempteth and deceiveth the Saints, and occasioneth sad falls and scandals oft, besides many variances and contentions among them, shall be changed, and it shall be decked and cloathed with a new glory (such as was in Paradice, therefore called the time of restitution of all things, *Acts* 3. 21.) a glory purposely put on it by Jesus Christ, (fit for his and the Saints royal state and magnificence, as in great houses upon solemne and Festivall dayes, all the best furniture is set out) not such as shall any way tempt to sin, but provoke the blessed Inhabitants of it than (the saints and martyrs of Jesus) to continuall Prayses and Allelujahs.

How sanctifying and comfortable to Saints, would be the study of this great point (or promise of the New Heaven and New Earth, 2 *Pet* 3. 13.) and would serve to provoke them to all duties of holinesse, to deaden them to this world, to prepare them for tryalls and sufferings, which are comming? What though they be as poore *Lazaruses* at *Dives* gates in this world? their good things are comming, the worlds good things are passing away every minute. God intends his saints the greatest height of glory, and he will bring them to it through severall Chambers of glory, every one more stately than other. Now they are in their worst and lowest Estate (an Estate of sin and misery) yet now they are Heyres, *Rom.* 8. 17 now they are one with Christ, 1 *Cor.* 6. 17. Their first step is into glory: the first moment of their conversion they are translated from Death to Life, 1 *John* 3. 14. Than they come to a better Estate than that, *viz.* at the day of their death and dissolution, they *shall* be with Christ out of the body, *Phil.* 1. 23. an Estate that none can tell the glory of. Than they come to a better Estate than that, *viz.* in the Kingdom of Christ, after the Resurrection of their bodies (for they *shall* rise first, and every one in his owne order,

1 *Thes.*

1 *Theſ.* 4. 16. 1 *Cor.* 15. 23. *Rev.* 20. 5.) they *ſhall* raigne with *Chriſt* upon Earth in their bodies, *Rev.* 5. 10. *Dan.* 12. 13. *Iob.* 19. 25. 26. 27. *Rev.* 20. 4. Yet they ſhall come to a better Eſtate than that: for after Chriſt (with all the Saints about him) ſhall have judged and ſentenced all wicked men and Angels which will take a long time, *Eccleſ* 12. 14. *Mat.* 12. 36. 1 *Cor.* 6. 2. 3. *Rom.* 2. 16.) *Acts* 17. 33. *Rev.* 20. 13. and ſhall have put down all power and dominion, *Heb.* 2. 8. (and ſo *ſhall* have made open ſhew of all his glory and ſtate, and *ſhall* have ended all his Trophies in this world, as King of Kings, the onely Potentate, 1 *Tim* 6. 14. 15.) he will than carry them all up with him into the higheſt Heavens, (his Court above) where God *ſhall* be all in all for ever. Chriſts Mediatorſhip than ceaſing, 1 *Theſ* 4. 17. 1 *Cor.* 15. 28. That *ſhall* be the higheſt degree of their glory, the top of their happineſſe, the full and immediate viſion and enjoyment of God himſelfe, bleſſed for ever.

The ſumme of all is,

1. THat the Doctrine of Chriſt, is not like *Mahomets* Doctrine, that was founded by the Sword, and is maintained by the Sword; nor like the *Popes* Doctrine that was founded by policy and uſurpation, and is maintained the ſame way; but muſt onely be taught, perſwaded unto, not forced upon the World. 2. That Magiſtracies and Governments (whatſoever the Perſons be by whom the Power is executed) muſt be obeyed, and all their Laws, Edicts, and Statutes, (in all civill caſes) muſt be highly reverenced, cheerfully ſubmitted unto by all univerſally. 3. That Magiſtrates owe univerſall protection, ought indifferently to adminiſter Juſtice to all, without reſpect of the perſon or Religion of any, for that they are Elected by the World, not by the Church; and in caſe of Tyranny or miſ-government, are accomptable unto the people who intruſted them: And we ſee how God often ſtrangely ſtirrs up the people (in whom the fundamentalls of power reſides) to chaſtiſe the exorbitancies of Kings and Princes. 4. That Magiſtrates and Powers have nothing to doe to impoſe upon the Churches, or to puniſh any out of the Church, for

the not subjecting to any Ordinance of *Worship*, the Ecclesiasticall power of the *Iewish* Magistrate (which he had onely within that Nationall Church, not without) now ceasing: and therefore now to set up Nationall Churches (as Anti-Christ doth) or association of Churches with the Power of the Magistrate interwoven, is to bring in persecution. 5. That the Kingdome of Christ is not any temporall rule or domination of the Saints in this world but is to be in that world to come, when Magistracies and all other Ordinances must be put down, which untill than must all continue in full force.

I shall now onely adde a few Advertisements *to Professors in these trying and dangerous times.*

Adver. 1. TO look to keep fast the word of God patience, and not curiously pry into times or the fulfilling of Prophesies, and into what things may intervene, which are not fit for us to know. God will hasten all in its own time, *Isay* 60. 22. *Rev.* 11. 14. and nothing *shall* hinder. So we have too farr presumed to tell of times and years which God hath reserved among his *Arcana Imperii.* The faylings of eminent men in such cases, as of holy *Brightman* (a darke man we now see in many particulars) may admonish us of sobriety. Many in our times too rashly have Prophesied of things beyond their lyne &c, There were many Prophesies of Christ in the Old Testament, as *Hos.* 11. 1. *Ier.* 31. 15. which could not be understood, untill Christs first comming, and than expounded, *Mat.* 2. 15. 18. So many Prophesies are in the Book of God, which will not be fully understood untill *Christs* second comming, and which will be farr otherwise fulfilled than now they are interpreted, than the whole mystery of God *shall* be opened and made manifest to all Saints. All the providences that concerne those two different States, *Zyon* and *Babylon*, the Lambe, and the Beast, are wrapt up in Scripture Prophesies, and we may study them; but they are unfoulded and unsealed to us not all at once, but by degrees, to keep us humble, watchfull, observant of providences, the best Expositors of Prophesies.

Advert. 2. To be mindfull of the great things God hath done

done for us in *England*. What will be next we know not; the uſuall method of divine providence is to make the Enemies of *Zion* the authors of their own ruine, by letting out their luſts, and hardening them, as in *Pharaoh*, the Churches firſt Enemy; and in *Gog* and *Magog*, her laſt enemy, *Rev.* 20. 8. Encourage Faith from the conſideration of the promiſes, and whatſoever Providences come, look ſtill at the Promiſes. Chriſt muſt, and will on his way, and beare down all before him.

Advert. 3. To look after pure worſhip and pure ordinances; old cuſtoms and traditions will not ſerve the turne now; and whatſoever hath ſprung from the head or hornes of the Beaſt, will wither. *Dagon* muſt fall one way or other before the Ark. Nothing will hold and endure the fire of this day of Tryall and diſcovery, but what is of pure Goſpel-Inſtitution, Scripture-proofe; and probably, great ſufferings may yet come to cleer up truths, that now the Saints will ſcarce heare of. Accompt not any punctilio of obedience, of duty (either of firſt or ſecond Table, of worſhip towards God, or of duty towards our relations, as Husbands, Wives, Maſters, &c.) ſmall, triviall, needleſſe, indifferent, its a ſigne of a ſlighty vaine ſpirit ſo to doe.

Advert. 4. To take heed of admiring the revelations, dreams, high expreſſions of men or women; we are ſufficiently warned of falſe Prophets to ariſe in the laſt dayes. Lets admire the wiſedome and love of God ſpeaking to us in holy Scriptures, and keep cloſe to it, as the onely perfect rule how God will be worſhipped and ſerved. One line of Scripture, one bleſſed notion of the Goſpel (Chriſt borne of a Virgin, layd in a Manger; Jeſus the Eternall Sonne of God, the Sonne of *David*, God-Man, Crucified Dead and Buried, rayſed again, aſcended, ſitting at the right hand of God in Heaven, pleading interceeding for poor ſinners &c.) is more glorious and raviſhing, and provoking the ſoule to higheſt admirations, than ten thouſand of Revelations and high notions beſides, that the moſt ſeraphicall ſpirits pretend unto. After the Book of Revelations, lets expect, waite for no more Revelations of that kinde. Meaſure all opinions, worſhips by the lyne of Scripture, (the infallible writings of the holy Prophets and Apoſtles, which con-

containe expreſſely the mind and commands of our Lord Jeſus Chriſt) and what way or practize ſoever (though never ſo cryed up by godly men) is not found found agreeing with, and (though never ſo pretending to antiquity) is not found to be of the ſame date with the moſt holy writings of the Apoſtles, know it to be a meer humane invention, a novelty, as Popery, and other opinions, under what names or titles ſoever they goe are. The great project of Satan in theſe dayes is, (by transforming himſelfe into an Angel of light) to undermine the ſoveraigne authority of the written Word. Hence he ſends out new Emiſſaries, Waiters, Notioniſts, Quakers. Were it not but that God is inflicting upon men ſpirituall judgements for ſpirituall ſins (and it may be afflicting Churches for their want of Love, want of Order; or pride, or diſ-eſteeme of others, or unfruitfulneſſe, and formality, gawdy attire, and faſhionings to the world, &c. or elſe it may be purging Churches of hypocrites, and vaine and light ſpirits) it were impoſſible that ever men that had lived under the ſound of the Goſpel, ſhould be ſo deluded, and given up to ſuch a ſpirit of blaſphemy. Becauſe the way of thoſe men is ſo taking and catching an evill, I will take liberty here to ſhew ſome of their Principles, ſome wayes how men come to fall into that great evill; ſome preſervatives againſt that deadly poyſon.

1. Some of their Principles are theſe. ☞ A ſlighting of the commands of Chriſt, as of Water-Baptiſme (which binds to the obſervation of all other commands of *Chriſt*, and which once ſlighted, and renounced, all other commands fall with it;) of the Lords Supper, Church fellowſhip, Sabbath &c. and in ſtead of obeying theſe, they wayte for new immediate commands, (which they accompt of equall authority with *Scripture*) as to goe naked at ſuch a place; to goe and ſpeake in ſuch a Pariſh Aſſembly, &c. contrary to the Apoſtles charge to Women, *Tit.* 2. 5. 1 *Tim* 5. 13 14. 15.

2. They deny the Fleſh or Humane Nature of *Chriſt Jeſus*, (that great Ordinance in which the God head dwells) which was once Crucified, to be now taken up above all Heavens, and pretending onely to a *Chriſt* within, a Word within, a Baptiſme within, a Sabbath within; diſ-owne theſe without them. Alſo

ſo they deny the Reſurrection of the ſame fleſh of every man and woman at the laſt day. The maine Doctrine the Apoſtles ſo vehemently Preached, and ſuffered for. Some of them are not come ſo high.

3. Thoſe men (who are themſelves the true ſervants and bond ſlaves of ſin, not ſeeing the vildeneſſe, hypocriſie, pride, &c. of their own hearts) promiſe their Proſelites, perfect mortification and freedom from ſin in this life. This is their great *Diana*, which if they have attained unto, it muſt be preſumed they never have a vaine, worldly, luſtfull, doubting, unbeleeving thought.

4. They ſay, The Scripture is all fulfilled in them, as *Ier.* 31. 34. which hath relation principally to Chriſts Kingdom.

5. They lay clayme to five great points of Popery. Poverty, Infallibility, Unity, Revelations, Selfe-righteouſneſſe or Perfection. They incline alſo to a kind of Popiſh ignorance, for they care to know or beleeve no further, than what is immediately given in, and revealed to them (from that falſe light of naturall reaſon and conſcience within them) without the *Scripture*, accompting all that is ſo revealed to be infallible; they will not ſtuddy, ſearch into truth or falſehood, reade and examine things that differ, according to that great Canon of the Apoſtle, 1 *Theſ* 5. 21. 1 *Iohn* 4. 1. *Prove all things. Try the Spirits*; that is, lay them in the ballance, hold them up in the Sunne-beames of *Scripture*, the onely touch-ſtone of Doctrine, *Heb.* 4. 12. 13. 1 *Iohn* 4. 6. 2 *Iohn* 10.

2. The wayes how men come to fall into this great evill. The Devill layes his temptations to this Apoſtacy in ſeverall methods, according to mens ſeverall tempers, inclinations and humors; but to all he comes with the Monkes Cowle on him, pretending a ſtate of perfect ſelfe-denyall and mortification.

They are ſubject to catch this infection. 1. *That have itching ears*, 2 Tim. 4 3. *heaping to themſelves* Teachers *after their owne luſts diſorderly running after gifts, &c.* not content with the Doctrine of the Church, the bread of Gods houſe (in which is food ſufficient) which is moſt nouriſhing, though it may ſeem but courſe.

2. Such as ſtuddy not, examine not, pray not over what they

they heare, but (too much magnifying men, thinking of them above what is meet) pin all their Faith on the Ministers sleeve, and take all upon trust, as if the Pulpit were the chaire of infallibility.

3. Such as have suddenly and rashly taken up Ordinances from custome, or from respects to mens persons, their gifts and parts, or other carnall ends, and not from sights of the authority of Christ stamped upon them, and from full convictions.

4. Such as have great affections, and little judgement, must have their affections stirred in a duty, must have humblings, meltings, &c. else they throw all away.

5. Proud spirits, that cannot beare the infirmities of saints, because they see not their own. They had great desires to come into a Church, and seeing so many infirmities (which will be in the best Churches) reject them; which is, as if a man that had married a woman, should cast her off for some infirmity he now sees. Christ doth not doe so with his Churches and saints; the purest spirits have their spots and blemishes; and eminent graces may be mixt with great corruptions; and its better to be of a Church of the most infirme saints, than of a Church of Angels, where there were no need of exercising those pretious graces of love and forbearance.

6. Prejudiced spirits, prejudiced at the meane and low gifts of the Church; whereas if they be stronger, they may help to strengthen others; if weaker, they may be strengthened by others.

7. Darke fruitlesse spirits, that goe from mountaine to hill, from Ordinance to Ordinance to seeke rest, and goe not to Christ, and finding no present good in any Ordinance, cast off all.

8. Discontented spirits, discontented with their spirituall conditions, whom nothing will serve but high and glorious manifestations, a most dangerous temptation. Its better to trust God upon a bare promise, and waite his leisure, than to have the gloriousest manifestations. Again, they finde powerfull stirrings of corruptions, notwithstanding all their duties, and so desiring a greater degree of mortification than God sees fit for them, fall into this snare of Satan. God could in a moment

make

make us perfect, if he pleaſed, as he did *Adam*; but he ſuffers ſin to be in us, and to act ſtrongly, that we might admire pardoning love and grace. No greater perfection I know attainable in this life, than to be dayly mourning, and ſhaming ones ſelfe before Chriſt for ſinn, and yet dayly beleeving on Chriſt for pardon; and better it is to be ſtriving groaning, Praying under a corruption, than to have it (if poſſible) totally removed, 2 *Cor.* 12. 8 9.

3. The Preſervatives againſt this Apoſtacy 1. To keep high prizings of all Ordinances, (eſpecially of the holy and bleſſed Scriptures) which to carnall eyes ſeem poor low things, as Chriſts Perſon did to the Scribes and Phariſees, and to *Herod*, and his men of warr, *Luke* 24. 11. but they are more pretious then all the gold of *Ophir*, or then all revelations. Chriſt hath left them to his Churches, as memorialls of his death, and tokens of his love, pledges of his preſence with them, untill his comming again in Perſon, *Mat.* 28. ult. 1 *Cor.* 11. 32. Alas, what is dipping in Water, eating a bit of Bread, drinking a ſup of Wine; as *Naaman* ſaid, 2 *Kings* 5. 11. *Are not the Waters of Damaſcus better than Iordan?* To a meer rationall man *Ariſtotles* Ethices, *Ciceroes* Orations, were better than Teaching and Preaching.

The Papiſts therefore, to make Ordinances more taking to Fleſh and Blood, cloathe them with many pompous Ceremonies, which is to diſhonour them. Its onely the Word and command of Chriſt that puts glory and luſtre upon them. Faith eyes the command onely, and the promiſe annexed, not the meaneſſe or excellency of the Adminiſtrator. Its the greateſt ſelfe-deniall to ſubmit to ſuch low things as Ordinances, (with reſpect to Chriſts command onely) which a proud heart is ſo ready to ſlight and caſt off.

2. To entertaine truths not with reſpect to mens perſons and gifts, but to their own native excellency and luſtre, and ſeeing how they lye couched in the originall and firſt coppy of all truths, *viz.* The Scriptures, or Written Word. Truths, as Jewels, are, and ſhould be, accounted pretious what hand ſoever reaches them out. They are not leſſe pretious (ſuppoſe) in a wooden hand; nor more pretious if offered in a golden hand.

3. To keep alwayes a holy feare in the ſenſe of our owne weakneſſe, and Satans wiles and artifices; he hath gone beyond ſtronger than we as we ſee in *Peter*, &c.

4. To beware of unholineſſe, and cloſe ſins, as ſlightineſſe of ſpirit &c. they will pave the way to error. A ſlighty careleſſe heart will be a dead, fruitleſſe heart, and that will be fit ſoyle for the Devill to ſow his Cockle in.

5. To take heed of prejudice at the infirmities of the ſaints, at the meanneſſe of the gifts or graces of the Church. To nouriſh a ſpeciall frame of love towards the Church and towards all ſaints, to eſteem of others better than our ſelves. 1 *John* 2. 10. Thou ſees another carnall, proud. Thinke, oh but I have a more carnall, proud heart than he. Thinke worſt of thy ſelfe. If thou ſeeſt not woſſe things in thy ſelfe than in any other in the world, thou art a proud ſpirit. Thou ſeeſt another that is low in gifts, doe not diſ-eſteem him, he may have a more ſincere heart than thou.

6. Though thou finde no good, no comfort in Ordinances, as thou thinkeſt; yet practiſe them becauſe of Chriſts bleſſed command. Hypocrites will ſollow Chriſt for the Loaves Pure love will obey Chriſt, though it ſhould have no in-comes. To doe all duties meerly from Chriſts command as if one had all the higheſt enlargements and manifeſtations in the world, is true Goſpel obedience.

7. Know, whatſoever pretends to be a voyce from God, and is not according to a New Teſtament diſpenſation, is from Satan. All Old Teſtament ſpeakings by Angels, Dreames, Revelations, are ceaſed, now that God hath ſpoken to us by his Sonne Jeſus, in his bleſſed Word, *Heb.* 1. 1. 2. whoſe Voyce we muſt onely heare, not *Moſes* or *Elias*, *Marke* 9. 8 not the falſe Oracles of our owne hearts. which ſuggeſt naturally the moſt wicked, abominable things, which if others ſhould know, would make the beſt of us bluſh, and appeare like Devills to others.

8. Looke as well to the Ordinances of the Goſpel, Baptiſme, Lords Supper, as the graces of the Goſpel, Repentance and Faith. God hath joyned them together, *Acts* 2. 38. he that will caſt off the one, will caſt off the other alſo.

9. To

9. To keep a dayly ſenſe of our ſins, of our need of Chriſts blood, righ couſneſſe in tereceſſion, advocateſhip, ſeeking our ſalvation out of our ſelves in a crucified Chriſt onely.

10. To practize Ordinances, not idolize them, ſuch will ſooneſt caſt them off, as ſet them above their place. Eſpecially to be much in cloſet-prayer; if that be ſweet, it will keep the heart right in all other Ordinances; decline in that, and decline in all.

11, To minde Chriſts charge, *Mat.* 24. 26. Goe not forth, keep within the fold of the Church. Take heed of *Dinah*-like gaddings and wandrings. Let the breaſts of the church ſatisfie thee alwayes, and neglect no opportunity of worſhip and communion with the church. The more thou art in Gods houſe, the more ſweetnes thou ſhalt find in it. ☞ God is now clearing up Ordinances and truths of worſhip (which Anti-chriſt hath long corrupted) and Satan would pull downe all. God is clearing up Scripture, and Satan would perſwade to throw it away, and waite for immediate commands. Worldly preferments have undone many, and now *Satan* would cheate men by voluntary humility and poverty. He cannot reach us by perſecution, and now he would undermine us by perfection, counterfeit ſelfe-denyall &c. He will cauſe men throw away their gaudy cloathes, but keep their pride under another name; and ſpirituall pride is his darling ſinne, and will uſher in all ſinne. Its confeſſed, thoſe who thus caſt off *Churches, Ordinances, Scripture*, are in very great danger of arriving at Atheiſme by inſenſible degrees, and then of breaking out into Rantiſme, and the groſſeſt ſort of prophaneſſe (whereby they may juſtly fall under the Magiſtrates Sword) yet ought we to hope and judge charitably of ſuch as are fallen, and pray for them. It was *Novatus* opinion, *ſuch as fell from the Church, could not be reſtored*; but God is able to make them riſe; yea, ſuch as belong to *Chriſt*, ſhall not, cannot fall finally; nay, when they fall, they ſhall alwayes riſe with their graces more glorious and bright than before. ☞ And lets not be prejudiced at truth, becauſe ſome forſake it. *Judas* muſt come from among the Apoſtles, not the Scribes and Phariſees. The Devill by theſe wiles and methods, doth not ſtrike at Atheiſts, Papiſts, looſe prophane

worſhippers, (who are not better to be liked becauſe they turn not *Quakers*) but at the ſtricteſt ſort that profeſſe mortification, heavenly mindedneſſe, and at *Churches*, againſt whom his principall grudge is.

But by all theſe errors, God will doe his *Saints and Churches* good. 1 *Cor.* 11. *there muſt be Hereſies.* Errors ſhall help to cleare up truths, as ſinne by divine wiſedome (which brings the beſt things out of the worſt) doth oft worke to mortifie ſin. There is no error but hath ſome ſemblance of truth, and the greater ſemblance the more dangerous. Many falſe Chriſts were before Chriſt; many errors may præcede, as well as follow after the bringing forth of truth.

Impute not theſe ſad Apoſtacies to the times; men were falſe in their profeſſion, rotten at the heart before theſe times, and now theſe times doe but onely diſcover them, not make them ſuch. Theſe are no new ſtrange things, it was ſo in the very Apoſtles dayes, multitudes, ſwarmes of Profeſſors fell off, in *Chriſts* time, *Iohn* 6. 66. in *Pauls* time, 2 *Tim.* 1. 15. afterward in *Iohns* time many falſe Prophets, Anti-chriſts, went out of Churches, 1 *Iohn* 2. 18. 19. 1 *Iohn* 4. 1.

Advert. 5. To take heed of joyning carnall Intereſts any way with Religion, they will make a carnall Religion. What formality, worldly-mindedneſſe, what decay in holineſſe and love is crept into *Churches*, by complyances with worldly powers? Thoſe who weave carnall Intereſts with Chriſts Intereſt, will undoe themſelves in the end. Its dangerous and uncomely for men that prætend *Chriſts* Intereſt, to ſeek their own. He that thinks to get carnall advantages by his Religion, is not right in his Religion. Religion that hath any thing beſides *Chriſt* (his love, his commands) at the bottome, will change and alter with the times, and fall at laſt, like the houſe built on the ſand. Miſerable to have any Intereſt in theſe times, but purely Chriſts which lyes not in the things of this world, but in righteouſneſſe, holineſſe, and joy in the holy Ghoſt.

Advert. 6. To take heed of carnall policy. Politicians will never ſee farre into glorious providences, nor embrace poore truths that goe in raggs, and are commonly held forth at firſt by the weakeſt hands. Profeſſors are growne ſuch politique

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ſticklers in the VVorld, that either this Generation muſt be b ought through a hotter furnace, or elſe we muſt to our graves; and God will rayſe up another Generation of more pure, refined Evangelicall Principles.

Advert. 7. To take heed of carnall expectations; many have taken up profeſſion, as the *Sichemites* did Circumciſion, *Gen.* 34. 23. meerly as an engine to hooke in preferment. Sad to ſee men that talke big of Crownes of glory, greedy after thoſe things, which are fitter for fawning *Zibaes* to ſeek after, 2 *Sam.* 16. 1. &c. It had been happy for many profeſſors, if they had never known the employments, preferments of theſe times; few have medled, but they have loſt by them, and been defiled one way or other. How many hath this rayle of the Dragon caſt downe to the Earth? Error hath ſlain its thouſands, but the world its ten thouſands. No more dangerous and unſavoury man one can meet with, than a Profeſſor that hath the world at the root of his heart.

Advert. 8. To take heed of offences, at the falls of Profeſſors, *Mat.* 18. 7 Glorious ſtarrs have fallen, and ſet in darkeneſſe. The world, the wedge of gold, hath undone more than the warrs have: there may be yet greater falls of the higheſt Profeſſors; and God may ſuffer ſuch miſcarryages to fall out. 1. To humble them more deeply, and to cleare up their graces. 2. To warne others, to make others feare and tremble. 3. To weane Saints and call them off from their worldly complyances, imployments, &c. which they have too much ſought after. 4. To enrage and harden the world againſt them. 5. To try true, and ſeare away falſe profeſſors of truth. Satan is moſt buſie to tempt Profeſſors of the higheſt way, that he may diſhonour Chriſt, and his truths. Its a Devill-like temper to rejoyce at the falls of others, though of contrary judgements to us; we ſhould be humble, knowing we have the very ſame corruptions in us. *Achans*, *Judaſſes* will be in the Church, and they are none of the meaneſt raneke of Profeſſors, but ſuch as *Demas* a fellow labourer with the Apoſtles. Satans Kingdom ſhall loſe much by the very falls of ſaints, and diſcovery of hypocrites.

Advert. 9. Take heed of truſting too much on Inſtruments, they

they are broken bowes, have deceived, and will deceive: Chriſt will breake and uſe, lay aſide, and rayſe up Inſtruments as he pleaſeth. He hath uſed deſpiſed ones, and he may yet make choyce of Inſtruments we leaſt thinke of. He need not want Inſtruments, he can create them, fit them, make the weake ſtrong, the ſtrong weake.

Advert. 10. To take heed of blinde, furious, raſh, ſelfe-ended zeale, cenſuring and perſecuting all others not of our way and judgement. Some devout perſons are ſubject to this frenſie, *Acts* 13. 5. & 7. 54. 57. & 26. 11. Zeale is the hotteſt flaming out of love and affection to *Chriſt*, his ſaints and worſhip, of hatred and indignation againſt all ſinne, in our ſelves firſt and principally. A moſt pretious grace when it runs in its right channell; but otherwiſe, a moſt dangerous wild-fire, when it promps men to wayes of force, violence, rage, cruelty and compulſion; the Goſpel perfectly abhors all laws and practiſes of men tending to inflict the leaſt puniſhment (much more to baniſh men & caſt them into filthy dungeons to dye and periſh) for any meerly religious diſſents whatſoever. He that would ſhape a Common-wealth, or civill ſociety of men to the rules and holy præſcriptions of the Goſpel, would bring forth a moſt hideous monſter of *Babiloniſh* confuſion and perſecution.

Advert. 11. To take heed of murmuring, *as ſome of them murmured, and were deſtroyed of the deſtroyer*, 1 *Cor.* 10. Murmurers will never be wiſe obſervers, humble admirers, holy improvers, comfortable ſharers in providences. Say not, Men exalt themſelves, *For promotion comes neither from the Eaſt nor from the Weſt, nor from the South; but God is the Iudge, he is the Lord of Hoſts, he puts downe one, and ſets up another, and no man can ſet up himſelfe*, Pſal. 75. 6. 7. *Such as walke in pride he will abaſe*, Dan. 4. 37. *for he that is higher than the higheſt regardeth*, Eccleſ 5. 8.

Advert. 12. To be more watchfull than ever, to keep a holy, humble, pure frame of ſpirit diſ-ingaged from the world, longing for the appearing of Chriſt, that we may every day walke in our Bridall-dreſſe of holineſſe, fit to meet him, *Rev.* 21. 2. longing to ſee him.

Advert. 13. To prepare for greater ſhakings, not thinking any

any thing ſure that ſtands upon clay. The neerer *Chriſts* comming, the greater Earth-quakes ſtill. The neerer *Babylons* downfall, the greater confuſions. But out of all, brighter glory ſhall *breake* forth. The Church, like *Noahs Arke*, may *toſſe*, it cannot *ſinke* This *worke* will yet puzzle all the reaſon and wiſedome of men. Out of confuſion, God brings order. Our *black-ſt* houre, will be neereſt the appearing of the bright morning ſtarre, *Rev.* 22

Advert. 14. To be ſubject to all the Governments and Powers of this world. *Rom.* 13. 1. not to deſpiſe Dominions, or ſpeake evill of Dignities that are over us, *Iude* 8. How ever they uſe us in this world, to let prayers and giving of thanks be made for them all 1 *Tim.* 2. 1. 2. Let worldly Governments alone to themſelves, men will be men and act like poore weake creatures, they are to be pitied not envied, not reviled. We that ſtand on low and ſure ground, cannot imagine their dangers and temptations Chriſt and the Apoſtles did not meddle with Governments. Chriſt did not ſtrive, neither was his Voyce heard in the ſtreet. He would have nothing to doe with Powers and Magiſtrates, but onely to ſubmit to them, and to ſuffer by them, leaving us an example what we ſhould doe; he will have the ſaints to be put in minde to be ſubject to Principalities and Powers, and to obey Magiſtrates, *Tim.* 3. 1. though wicked and perſecuting.

Advert. 15. To pray earneſtly that we may ſee a day of Pentecoſt, as it were, upon all the Churches ſuch a powring out of the ſpirit, ſuch a power and majeſty of holineſſe upon all the Saints and Churches, as may prophecie to the world (as the building of *Noahs Arke* did, concerning the Flood) that Chriſt is comming, and at hand, and that may even haſten the comming of the day of God, 2 *Pet.* 3. 12. Oh that we may ſee the ſpirit of life entering into dying Religion (almoſt undone with formality, worldly policy, complyances, imployments, preferments &c) and the witneſſes ſtanding upon their feet, witneſſing to all the truths of the Goſpel by ſubjecting to all Ordinances of worſhip, and by love, holineſſe, heavenly-mindedneſſe in their communions, converſations and callings Profeſſion is a poore thing in theſe dayes, and an eaſie thing;

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its easie for a man that hath a good wit and memory, to speake well and fluently; but to love Christ, and all the poore Saints, to be crucified, and mortified to this world, to retaine alwayes a holy feare and shamefastnesse in the sense of our own vildenesse, before the infinite holinesse, majesty, dreadfulnesse of God, to be subject to the will of God in all crosse providences, love and prayse him in all afflictions, rejoyce in all conditions, converse much with him in secret and unseen duties, in fervent prayer, studious reading of the Scripture, strict selfe-examination, &c. thats true Religion. Alas! we have onely the coates and garments of Religion to shew, her ornaments, (gifts and parts) but the life and spirit of her is even gone, we may weep over her reliques. Were Christ now to come, how few of us professors would be found in peace, and having on our New Hierusalem spirits; but rather grubbing, and delving deep in the Earth. Alas! how have we professors made Religion to stinke by our pride, luxury, covetousnesse, seeking places, offices, and our own carnall interests, *making* gain of godlinesse, affecting greatnesse and seigneury in this world, so as it may be justly feared, the next storme will fall upon us? Oh when shall we see Zion arise out of the dust, and put on her beautifull garments, cloathed with the Sunne, having the Moone under her feet?

The 16. and last *Advert.* To pray continually as *Christ* hath taught us, *Thy Kingdome come*, that glorious Kingdome, which shall be the fifth Monarchy, and shall *breake* to pieces all other Governments and Kingdoms, *Dan.* 2. 44. and will not leave a crowne, or a throne standing in all the world besides its selfe. That day shall be the worlds glorious spring-time, and restitution, the Saints great Sabbath, and Jubilee; which this whole present groaning creation longeth to see, *Rom.* 8. 21. 22. 23. In the interim, this world shall be but a Hell, a Dungeon, a place of torment to the Saints; for Christs Kingdom is not of this world, *John* 18. 36. *Mat.* 20. 25. Christ hath promised, tribulation in it, *John* 16. 33. Let Nations set up what formes of government they please (which are all lawfull, and must be submitted unto as Ordinances of God: *For there is no power but of God*, Rom. 13. 1.) they will all be found afflicting (some more, some lesse) to the Saints, till Christ, the desire of all Nations, come: he onely *shall judge the world in righteousnesse, he only shall minister Judgement to the people in uprightnesse*, Psal. 8. 9. & 98. 9.

FINIS.